Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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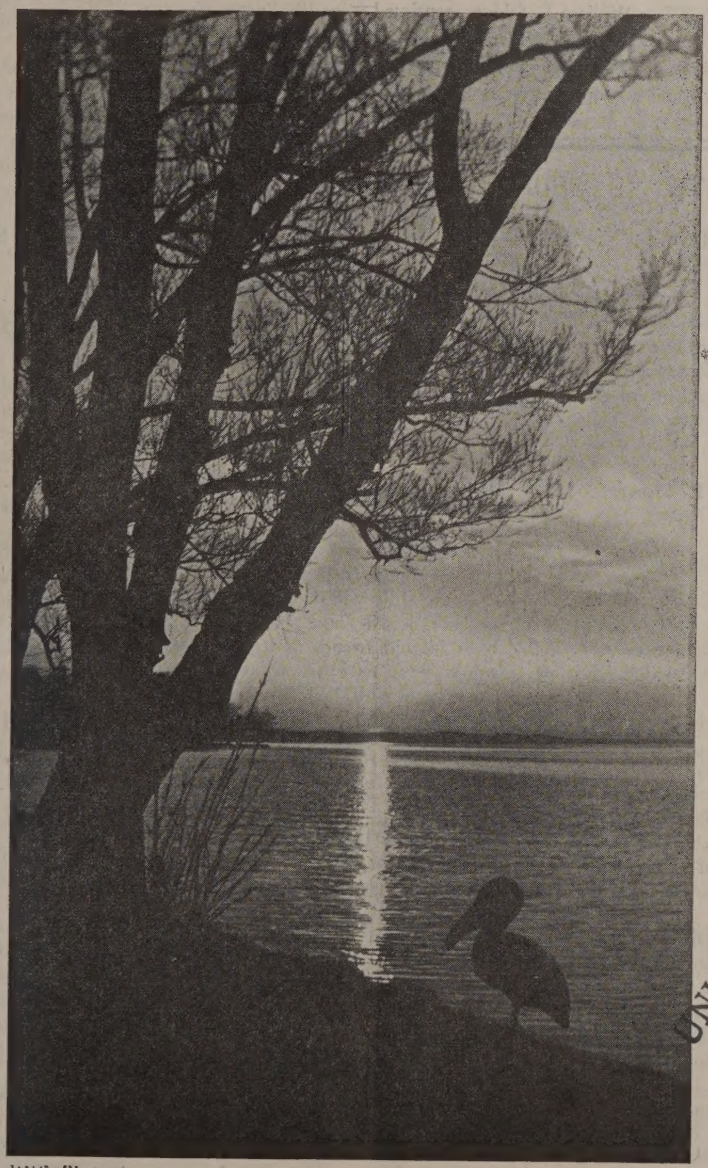

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August 17, 1949

FROM COVER TO COVER

THE TRUTH CHRISTIAN MEN FORGET, by Lynn Harold Hough, Ph. D., some time dean of Drew Theological Seminary, Madison, New Jersey, who is traveling in England this summer. ..... Page 3.

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READERS WRITE

Dr. Stidger's Last Note

During vacation months I have time to be a Christian; and, this morning, I want to be a Christian enough to say to you that your editorial "With Reverence For Life" is a knockout; tender, factual, full of strong characterization of a man, and with youthful enthusiasm enough to make it contagious. You are learning not only to edit but to write and that is important.

WILLIAM L. STIDGER,
Newton Center, Mass.

Who Is Chief?

Your "With Reverence For Life" in the July 27th issue is an admirable story of your meeting with Dr. and Mrs. Schweitzer. I enjoyed it as much as the illustrated article by Winthrop Sargeant in *Life* of July 25th.

In your second paragraph I find this line: "the man who is regarded as the world's greatest living Christian." What is the background of this rating? Has the "Voice of American Protestantism" worked out a list headed by Dr. Schweitzer? Several great living Christians come to mind — Dr. Stanley Jones, Dr. Frank Laubach, Dr. John R. Mott.

Mr. Sargeant reveals that Dr. Schweitzer has packed much into his seventy-four years. Dr. Jones and Dr. Laubach are sixty-five this year and Dr. Mott completed his eighty-fourth year, May 25, 1949, and is still a world-girdler each year as are Drs. Jones and Laubach.

In Matthew, 20th chapter and Mark 10, it says, the Master declined to designate any disciple as *chief*. When I took up my first editorial task fifty-six years ago this September this advice was given me: "be sparing with adjectives and steer clear of superlatives."

EDWARD W. HEARNE,
Asheville, N.C.

Bill In Paradise

In the passing of "Bill" Stidger we have lost a gay heart and a grand spirit. His homiletic daring, and his vivid imagination stirred me beginning with the first day I set foot at Boston University School of Theology in '29 the year he began there, and his writings have helped to keep me alert across the years. A daring preacher he was always subject to sharp criticism by those who have aspired to preach, yet even those who scorned his methods held secret admiration for his preaching skill. As much as he loved to write and to preach, he loved people more and it was through his human touch and his heart of overflowing kindness that made him such a winsome interpreter of things divine.

What a time Bill will have on Paradise Blvd. in the Celestial City. He will get a kick out of his old friends and how thrilling it would be to have his report on how things have been with William A. Quayle, "the skylark of Methodism," Fred Winslow Adams, and Henry Ford.

(Rev.) W. RALPH WARD, JR.,
Pittsburgh, Pa.

To Realize Catholicity

The item (ZIONS HERALD, July 13th) headed, "Episcopal Group Plans Congresses," is of interest to many persons.

These congresses, as your item reports, are to be held at various places in this country, prior to the meeting of the General Convention of the Episcopal Church this fall at San Francisco.

The purpose of the congresses is given in your paper as one of presenting "a definite faith to an age of uncertainty and wavering belief with the conviction that only the clear and concise statement and practice of traditional Christian truth can triumphantly stand out against the errors of 'hammer and sickle' propaganda."

The purpose of the American Church Union, like that of the English Church Union, is to make Episcopalians aware of the Catholic nature of the Episcopal Chur to make them aware that every bishop, pri and deacon of the Episcopal Church is Catholic bishop, priest, and deacon; to h them realize that the primitive Catholic fa is enshrined in the Book of Common Pray which is a Catholic document; and to fend, when necessary, that faith from attacks upon it from within or without.

The members of the American Chu Union believe that this is consistent with declaration of the Lambeth Conference 1930, which defined the Anglican Co munion as a group of churches (of "Episcopal" tradition) associated for the p pose of upholding and propagating the Ca olic faith."

Protestants who attend any of these c gresses will not only be most welcome, b will have an excellent opportunity to h and see presentations of positive, primit Christian doctrine and ceremonial in Ca olic but non-papal form.

H. J. MAINWARING
New England Branch of
American Church Uni
Wollaston, Ma

Not So Modest

Charles W. Ferguson's "A Modest P posal" (Z.H. July 27th) is not so modest a is highly commendable. It is a worka technique whereby grass root connecti can be maintained in a time when we're clined to ignore them. I hope the bish will give it serious consideration.

It would certainly seem that the pres spectator-attitude which is slowly becom dominant in the churches, could be chec by "a modest proposal."

ERNEST A. SHEPHERD
Executive Director, State of N
Hampshire Commission on Alcoholi

Spirit And Judgment?

One is moved to ask what is happening the spirit and judgment of so many Ch tian spokesmen on the Arab-Israeli probl I write "Arab" first for it is first of all Arab responsibility in so far as peace and refugees are concerned. Hopkins writes, cording to the report, of the "incapable venal rulers" of the Arabs yet implies what they tried to do to Israel was all ri except that they failed! Like too many Ch tian officials he evidences no understand of the origin and motive of Zionism, nor the spirit and importance of Zionist achie ments.

If one starts with the premise that the p ence of the Jews in Palestine upon land wh they bought acre by acre is in itself an agg sion, there is a measure of defense for type of reasoning Mr. Hopkins exhibits. W out that premise it falls to the ground, that premise cannot be sustained.

There is no simple and easy answer

(Continued on page 22)

The Truth Christian Men Forget

LYNN HAROLD HOUGH

Christian history is in many ways a profound teacher. nd once and again it offers clues in respect of the most portant matters. The hours of brooding thought in nich a man goes over the whole story as he holds it in s mind may help to produce the wisdom which one so rely needs in this precarious business of living. There to use a most important example, the fashion in which e Christian men of each period emphasize some great uth of the historic faith so that it comes to a position of mething like regnant power. And in that same period me other truth which is of the utmost importance for nristian thinking and for Christian living is strangely rgotten. In the period when the Greek theologians minated the thought of the Church the emphasis was the Incarnation. Everything was seen in the light of e fact that the Word became flesh. It was seen that it the characteristic of the very substance of man's nature at he can be penetrated and mastered by the divine. If e Word could become flesh, all flesh was capable of reonding to the Word. But in this very period many range and searching aspects of human experience as it nfronts and participates in life's moral tragedies were rangely forgotten.

The New Testament emphasis on the death of Christ arcely became a part of Greek theology. In the period hen the Latin theologians dominated the thought of e Church the depth and the desperate nature of life's oral tragedies were fully realized. And the deed on alvary stood forth in awful grandeur. But in the Latin eology the glory which the Incarnation brought to huanity was forgotten. And in each case the truth which as forgotten was not only sorely needed but it was the ry truth without which the other truth set forth so gerly was sure to become so perverted as actually in a nse to become false.

An Orthodoxy Of Gloom

In our own days the too casual optimism of the Vicrian period has been replaced by a stern and antiseptic alism. We have seen man in his debasement and we ve turned with awed and humble eyes to behold the ory of the God who is high and lifted up. From the tilities and follies and wickednesses of men we have rned to the transcendency and finality of the great Creor who is the Lord of all. In many parts of the world e vision of the holiness of God has become the very ence of religion. All this may seem to represent only ar gain. But here again we are forgetting a great uth which is necessary to our peace and to the true livg of our lives. Extreme representatives of the New Ordoxy are ready to declare that man was created in such shion that the very structure of his nature committed m to a career of evil. He was blighted as he left the nd of God. So the human nest is fouled in the name the glory of God. And in the very hour when men ust be given a certain glowing confidence, they are reduced to a state of abysmal gloom in which any sort of creative action becomes impossible. The truth which Christian men are forgetting is a truth which they most desperately need.

If one turns to the Scriptures from the heavy gloom of this sort of thinking one finds a golden thread going through the Old Testament and the New which is quite missed by those who see man only as a creature of doom. In the Genesis stories man appears as one made in the image of God. Everything which has been made including man is found to be good. The divine purpose in making the world is good. The divine purpose in making man is good. He is not born under a sentence of death. He is born under a sentence of life. True man can be false to that for which he was made. But he cannot change the fact that he was made in the divine image. We come to the great *locus classicus* in respect of these matters in the Old Testament in the Eighth of the Psalms. Here we see man made but little lower than God and crowned with glory and honour. We see him over the beasts of the field and the birds of the air and the fish of the sea. We behold man in his true position over Nature and under God. The words fairly glow with a sense of the glory which God gives to men. Whatever they do they can never change the fact that God made them to be kings.

The Book of Ezekiel sees the prophet beholding the vision of the very splendour of God. It is so overwhelming that he falls flat upon his face. But he hears a voice which says: "Son of man stand upon thy feet and I will speak with thee." The prophet is commanded to look straight into the face of God. Not flat of face in Flatland, but erect before his Maker he is to hear the words of God. It is as a son of man that he hears these words. For man was born to stand upright.

Our Lord is always discovering unsuspected good in men. He describes one man who is brought to Him as an Israelite indeed, in whom is no guile. He sees through unworthiness to a capacity for worthiness as when He dines with Zacchaeus. He dramatically contrasts the value of a man and the value of a sheep. He believes in men when they have ceased to believe in themselves. He judges men by their capacity and not by their history. And He always finds a capacity for good.

The Apostle Paul set forth his deepest thoughts about man's nature in his address on the Areopagus at Athens. He declared that in God men live and move and have their being. He asserted that God had made of one every nation of men. He quoted with emphatic approval the Greek poet who had said that men are the offspring of God. The great battle of his life was that which changed him from a provincial Jew to a cosmopolitan Christian. And when he reached the conception of the oneness of men in God he was ready to become a missionary to the whole world. The address on the Areopagus is the vindication of the Christian enterprise to all mankind. All

men belong by their very nature to God, and therefore God's word to them in Christ must be given to all men. If it be asked how all this is related to the Epistle to the Romans the reply must be that this great epistle belongs to the same corpus of thought as the address in Athens. The whole epistle is based on the declaration that there is no respect of persons with God. True, Paul discusses God's method in history, now selecting this people and now selecting that, but all this is for the purpose of an ultimate inclusiveness. True Paul is discussing most profoundly the grace of God in Christ. But it is a grace which is offered to all men. And it is so offered because all men are capable of receiving and responding to the divine grace.

If it be asked how all this is related to the Christian doctrine of sin the reply must be that only on such a basis can you have a genuine and authentic conception of sin. If man was made for God but in the kingliness of his freedom rejected his divine birthright here is sin indeed. If man is so made that he could say "Yes" or "No" to God and if with that awful power man repudiated the purpose of God in His creation here is dark and deadly sinning. But if man was so made that his very nature makes transgression inevitable, then God Himself becomes the chief of sinners. It was of the Deity conceived in some such fashion that a great eighteenth century Christian leader said "That man's God is my devil." The very character of God is at stake at this point. For the sovereignty of God is His eternal loyality to His own perfections. And you cannot assert the sovereignty of God by declaring that He has done that which is unworthy of His own character.

We must always, always make a distinction between that evil in which individual men may be quite innocently caught and that deliberate sinning which turns from what is known to be good to what is known to be wrong. Education can solve the problems created by ignorant wrongdoing. Only a great act of God can reach those deep motives which are involved when men knowingly say "Yes" to that which is bad and "No" to that which is good.

It is just because man was made for goodness that his deliberate alliance with wickedness is so tragic. But for this very reason it is also true that he can always be summoned from the wrong purposes which he has made his own to the good purpose of God in creating him. The great and triumphant message of the Christian good tidings always summons men by the grace of God in Christ to turn from what they are and to become the men God made them to be. Jesus made it abundantly clear that all prodigals are to be invited to return to the Father's house. They were not made for the swineland to which they have willfully gone. They have a fatherland to which they may return.

If you ask men to repent of what they cannot help being, and to enter upon a way of life which is a co tradiction of the very structure of their nature as G made it, what you call your evangel is stultified befo a word of the invitation has been uttered.

The truth that man was made in the divine image the truth which is forgotten by many Christian men our time. All of their sense of the glory and the maje of God will be seen in ampler perspective and in rich connotation when this truth has been restored to its pla in Christian thought. And the pulpit will be transform when this truth is given its proper place in Christi preaching. Christianity is a religion for the rescue lost sons. It is not a religion for creatures made for i evitable abasement. It is a religion for the recall of tho who have wandered from their Father's house. It is n a religion for those who never had a home.

It is a curious characteristic of the extreme form the new orthodoxy that it has quite lost the note of sin ing gladness which is so characteristic of classical Chr tianity. When we have really understood and ma our own the Christian doctrine of man we have enter upon a road where the travelers a all the while bursting into beati song. And this singing gladne will release creative forces whc power is quite unknown by thc who, in defacing the nature of ma have attacked the very character God. When we have understo the truth which we have forgott we will see God seated upon a thro of moral perfection as well as a ce tre of absolute power. The cross self is God's gift to wayward ch dren. It is not His offering to t stubborn and alien children of foreign stock. Men are all Go children. And He perpetually ca them to return to His heart whi is their own true home. — *This article was reprint from the June 9, 1949 issue of The Christian World.*

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"Nothing can be more plain than that the life of God in the soul does not continue, much less increase, unless we use all opportunities of communication with God. . . . You dwell at ease in the land; there is no war in your coasts: and so you are quiet and unconcerned. Arise, and shake yourself from the dust."

John Wesley

• • • • •

THE NEGRO AND DEMOCRACY

James P. McGovern

Who more than Lincoln, star of the Negro free,
Loved for his wisdom, joined with charity,
Can guide us now, as in an earlier time?
He championed human rights, with love sublime,
For men of every color, race, and creed,
Yet felt that law must still give nature heed
And taste instinctive govern social life —
His Negress freed meant not a Negro wife.
Democracy was crowned by sword and pen
At Gettysburg; the Negro citizen
Then won, sealed with the nation's blood and tears,
His birthright, honored as he grows with years.
Communists for Negroes spring their lures
In vain while Lincoln in our hearts endures.

What Protestants Can Learn From Catholics

DAVID HAROLD HICKEY

The recent heresy controversy in one of our leading ıtholic educational institutions, has brought to light a ıth of which the majority of Protestants were unaware. ıat there is salvation outside the Catholic Church is mething that the rank and file of Catholic laity has cognized for years regardless of what certain clerics ıy have taught. Protestants were so convinced that e contrary was the case that it was some time before e issues involved in this controversy were fully under- ood.

Leaving the official position of the Catholic Church on this matter to the historians and theologians, it all ings to light a spirit of tolerance and good will toward otestants that, it might be admitted, that we as people not always reciprocate and which we might emulate all Christian charity.

For many years as a pastor and as an army chaplain e writer has had close contact with numbers of Cath- ics. Many of them have become intimate friends so at we have talked freely and frankly upon matters in hich we agree and upon those subjects upon which we sagree. There has always been the same conclusion at e close of the discussion. We are all going to the same ace by different routes; religious affiliation is largely ıe to the accident of birth and environment. Not once ıs it ever been intimated by a Catholic layman that the ay to the good life and the way to heaven is found in ıe church. These views have been expressed again and ;ain in my hearing by educated and professional men. his is something more than a spirit of tolerance or pity r those outside their fold; it is a spirit of respect, and ood will.

My contacts with those of the Catholic faith began many ars ago when a young pastor in a section of that city at was predominantly Catholic. The kindness and cour- sy of these people toward a clergyman of another faith uched me deeply. When my young son returned home om school with torn clothing and somewhat the worse r wear, it became necessary to remonstrate with a Cath- ic father that his son was fighting below his weight and ıss. Such a protest to a Protestant parent would have oduced some unpleasant retort. But this Irish parent d a knowledge of psychology not learned in books. e called his son and said "Mike, there's some tough kids cking on the Reverend's son. I want you to look after m and, if the Reverend is willing, teach him something the manly art." That Mike took his instructions too riously and that it produced an air of unwarranted urage in the preacher's son, is another story.

My experience as an army chaplain in both wars and the National Guard and Reserve, covers a period of arly thirty years. In all that time I never received any scourtesy from a Catholic officer or enlisted man. On e contrary, they vied with each other in assisting the aplain. The finest altar I ever had in the army was ade by a Catholic mechanic who volunteered his services. At one post the Catholic commanding officer insisted that the Protestant chapel be given the same care as the Catholic. Catholic organizations, such as women's guilds, were eager to supply their chapels with altar equipment etc. This was something that Protestant groups overlooked. Whenever a donation would come for the Catholic chapel, the officer in question, would insist that the Protestant chapel be given equal consideration.

Catholic people are often ridiculed for the way in which they almost venerate their priests and many jokes are told at their expense as a result of this attitude. But any Protestant clergyman, who has been intimately associated with them, will admit that the same respect and consideration is extended to ministers of other faiths. My own experience has been such that when I met a soldier or officer who was unusually co-operative, I immediately concluded that he was of the Catholic faith. This attitude of respect, not awe, toward the ministerial profession is something that could well be emulated by our Protestant people. It would be easy to write of kind acts and courtesies received through the years as a pastor, and there is nothing personal in the above suggestion. But when one goes to an annual conference and hears the unkind things that are sometimes said by some lay committees concerning their ministers when they desire a change, one could wish in the name of all Christian charity and decency that some of the respect for this high calling as displayed by Catholics might descend upon our people. I do not object to being called by my first name by some of my parishioners, in fact I rather like it. The first name is used in service clubs such as Rotary of which I have been a member. But who can excuse the use of the last name in referring to a minister. I am somewhat disturbed when I hear young people speak of their pastors as Jones or Doe. Far better to call them Bill or Jack.

But it is the attitude of the Catholic people toward us as Protestants in which we are most interested. Here we must make a distinction between the people and Catholic hierarchy. Simple honesty compels me to admit that this spirit of tolerance and good will, of which we have been speaking, has not always been manifested by the Catholic clergy. My experience with some Catholic chaplains would be another story. Here I have found that what are known as secular priests are far more co-operative than those of Catholic orders. (A secular priest is one who does not belong to any priestly order such as Jesuit, Augustinian etc.) Many priests of these orders were very jealous of their prerogatives and were constantly on the alert lest something be put over on them. But I shall always remember that when my sainted mother passed to her reward, a Catholic chaplain with whom I was associated, sent flowers, attended the service at the church and even went to the cemetery to pay his respects.

It has always seemed strange to me that while so many

(Continued on page 11)

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The Poet And The Prophet

This week's ZIONS HERALD carries the sad news of the passing of Ernest Fremont Tittle, and William L. Stidger. The modern generation of Protestants has been inspired by the ministry of these two men and their deaths leave us lonely indeed. We Methodists were always proud to claim these men as members of our flock, but Protestantism claimed them and used them both in denominational and ecumenical functions.

Poet Stidger and Prophet Tittle were great writers because they involved themselves in everything they wrote. Professor Charles M. McConnell in his excellent tribute to Dr. Stidger, (see page 13) pointed out that Bill was not simply a reporter, but a participant in the human journey. The writings of these two men were not technical works intended for specialized reading, but they were from the depths of human experience and directed to all men.

The readers of ZIONS HERALD have enjoyed Dr. Stidger's weekly column "Getting a Kick Out of Life." Dr. Stidger wrote enough advance copy to fill his column for many months to come, and by permission of Mrs. Stidger, we are going to continue to bring these weekly messages as long as they last. There are few preachers in Methodism who have not used one or more of Bill Stidger's stories or poems, a there are few laymen who have not read repeate his greatest poem, "I Saw God Wash the World L Night."

This editor counts it one of his highest opportunit to have known Dr. Stidger intimately. Hardly week passed without a visit or a note which entl siastically approved — or disapproved — of an e torial or an article that appeared in ZIONS HERA His friendships were legion and in every conver tion he would pull stories from those friends. I loved children and delighted in finding out wl kind of things they did and what they talked abo When issues were being discussed, Bill would fr trate the most ardent crusader by asking some a parently irrelevant question and then bring the h manity of the matter to the fore: he wasn't interest in issues, he was interested in people.

Ernest Fremont Tittle, one of the real crusad for the social gospel, made his ministry one of de tion to clarifying issues and the arousing of the Chr tian conscience to go to work for the building of peaceful world. With a surgeon's precision he wou analyze a current problem, then hold it up for co parison with the Christian position, and end with judgment that was at once intellectually honest a thoroughly Christian. Few men could down him honest debate. Tittle was the prophet and Stidg was the poet. May their spiritual heirs continue th traditions!

China White Paper

The world is confused about the real meaning our State Department's recent White Paper on Chir The lengthy document has not been fully digest by many people, but the immediate reactions a chiefly expressions of disappointment over the fa ure of our State Department to produce anythi positive. We cannot support the corrupt National regeme of Chiang Kai-shek, nor can we support t Communists who now seek total conquest of Chir

Churchmen have long been confused about Chir and this can be easily understood because Chiang h been built up as a great Christian. At times we ha been guilty of extreme gullibility in relation to bo the Generalissimo as well as the Madame. Wh we have no intention of denouncing these two pe ple who have struggled quite sincerely to establi strength in China, we must be realistic and accept t fact that they have failed in their efforts to establi

istice. There are some churchmen who in their op-
osition to the Chiang government have gone over to
e support of the Communists; these people have
een as gullible as the pro-Nationalists. We must
ot find ourselves swinging from one kind of totali-
rianism to another kind of totalitarianism in our
forts to establish peace. There can be no peace or
eedom under either the Communists or the Nation-
ists.

Our State Department should have named some
rocedures for the establishment of genuine democ-
cy in China. Democracy will not be established
y a coalition of Nationalists and Communists, for
either side knows anything about democracy: it
ill be established when the native and peaceful
ulture of China is appealed to and the Christian
rces of the world converge to aid that unhappy
ation establish a just and honest government. Com-
unism will not be defeated by morally and politi-
lly corrupt governments any more than fascism will
e defeated in like manner: freedom comes to men
nly when they are given personal worth and dignity
nd exercise their rights as responsible children of
od.

Just Five Per Cent?

The beginning of the congressional interest in "five
er centers" has dominated the headlines this past
eek. Some fairly strong testimony has already in-
cated that there is quite a fire at the base of the
noke and that some very important people are in-
olved. Manufacturers, according to testimony, paid
ve per cent of the amount of contracts they secured
om the government to people who "had influence"
ough with the government to get contracts. It is
nasty story and will probably develop into more
an a mere five per cent kind of proposition.

Wars do things like this to people! The basic dis-
onesty involved in organized killing is bound to have
counterparts in black markets, hoarding, five per
nters, and the rest of gangster tactics. Is there such
thing as an honest war? The manifestations of the
rrent investigation are perfectly amazing. The lit-
man who paid five per cent to a "man of influence"
depicted as a sort of lily-white lamb who has been
used by the big black bears in Washington. Ac-
ally moral indignation should be equally applicable
the man who paid and to the man who collected.

This five per center disease has infiltrated into our
inking far more than most of us are willing to ad-
mit. "I know Joe" has been a prelude to economic distortions. "I can get it wholesale" has accompanied other shady business tactics. If the Christian glibly accepts these personal short-cuts, he has little ground for surprise at the alleged activities of General Vaughan, the White House aide, Colonel Hunt, or Generals Waitt and Feldman.

There is more than five per cent involved in the current headlines: America's conscience is up for examination and churchmen should take it as a signal for some self-examination.

Prayers At United Nations

Last week a special committee of the U.N.'s General Assembly approved Secretary-General Trygve Lie's proposal that all annual meetings of the United Nations should start with a minute of silence devoted to prayer or meditation. Probably nowhere in religious history has there been so much prolonged discussion as there has been over prayers at U.N.

Silent prayer can be beneficial, or it can be a time of nothingness. Since it would be impossible to have a spoken prayer that would offend some person who might have no faith or a different faith than that of the prayer-maker, the minute of silence was the only possible alternative. It has been unofficially reported that Russia and France abstained from voting in this recent action and if this report is true it is significant for some observers had believed that Russia would oppose Mr. Lie's proposal. When Mr. Lie made his proposal he said, "It is fitting that an opportunity should be given to all to express in their own way their dedication to universal ideals."

Since the U.N. has taken this step, it most certainly behooves all of us to give thought to our particular part in it. Surely we should pray for the U.N. as regularly as we pray for our own government; most certainly we have a close interest in the meditations of those who do not share our Christian belief in prayer. We should encourage the minds and souls of all men to contemplate the responsibility they have for the establishment and mainenance of world peace and security. The delegates to the U.N. should know that surrounding them is a company of fellow-humans who long for divine guidance that God's will may be done through the United Nations! Silence has been the technique of the Friends, hence is neither foreign nor objectionable to the Christian family. We predict that the introduction of this period of quiet at United Nations will be of great value.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For August 28

EXALTING THE WORD OF GOD. PSALMS 19:7-14; 119:1-8.

The Law of the Lord

The Old Testament contains the law of the Hebrew people. The word which most exactly describes this law in the Hebrew language is Torah and it carries the idea of the Mosaic Law.

Through long centuries of living the Hebrew people developed a legal code which covered every phase of their private and national life. Their relations to God were governed by very definite rules and regulations which became embedded in their laws. Moses, the great Hebrew lawgiver came into possession of the "Torah" by a very miraculous process. The Ten Commandments, the core of the Mosaic Law, have come down to us without change.

It would do no violence to the Old Testament and the most rigid doctrine of biblical inspiration to hold the idea that the Old Testament Law or the Law of the Lord came into being by the long process of evolution and trial and error. All law which stands the tests of the ages in a certain sense comes from God. In order to get along, any group of people have to come to some stable agreements and arrangements in regard to their rights, privileges. If these total rules and regulations prove beneficial they are put into some permanent form and become "codified." They are subject to minor changes as the conscience of mankind improves. In varying social situations laws are made to meet them. Many minor laws become obsolete as society changes and life forms into new patterns.

The Law of the Lord is the most perfect set of rules and regulations governing human conduct there is to be found anywhere in the religious literature of the world.

Christian Law

This question arises from time to time: is the Old Testament Law binding upon Christians? This one is for the theologians to answer. Just how much of the Christian religion stemmed from the Old Testament nobody can rightly say. It is as reasonable to ask the question about a tree: how much of a tree are its roots? We know very well that the Hebrew people were the so-called "Founding Fathers" of the Christian faith. They took a tiny seed of faith in God and nurtured it through many hard experiences and changes of religious climate. Out of it finally came the Christian faith in its essence.

It was Jesus Christ who announced in the early days of his ministry that he came to fulfill and conserve the law and the prophets. He put the stamp of his approval on the Old Testament Law. In fact he took the law into new nooks and corners of human life. He began many of his teachings with this well-known set of words: "You have heard it said of old, but I say unto you."

The question of sorting out the parts of the law which bind us in our own ways of life is not too hard to do. The necessity to do so is on us every day. For instar who could today keep the old ceremonial laws of t Hebrews? Reason corrects our process of selection the laws applicable to our ways of life. Law has to the patterns of society under which we live. We wou be utterly baffled in trying to obey the laws governi burnt offerings and sacrifices as the Hebrew people served them twenty-five centuries ago. But the Ten Co mandments are still on the statute books and have nev been repealed.

The ancient law was to the Jew, who lived by it, means of conversion. He was converted by law obse ance. We could use some of this law observance tod in a world pretty lax as far as law enforcement is co cerned. In no place in the Old Testament is anyone to to be a law unto himself.

Keeping the Spirit of the Law

The Jews in the time of Jesus were the most law-ridde thoroughly legalized people in the world. They h made the law a yoke and a galling straight-jacket. the mere matter of tithing they had lost the meaning the law governing tithes by fiddling around with t tithe of "mint, anise and cummin." Religious life h become almost unbearable for the whole system of religi had bogged down into a strict legalism. Nobody cou keep all the laws and if so he would get nothing else dor Law observance had become almost a religion in itself.

Jesus Christ broke into this vicious system of legalis and after announcing that he was bent upon preservi the law and the prophets he showed a wholesome dis gard for most of the outgrown legal restrictions whi had been placed upon the devout essentially law-abidi Jewish people.

The great step forward that Jesus took was that of ma ing love the fulfillment of the law. Gone, in the religi of Jesus, was the mint, anise and cummin tithing and the little niceties that made the law something akin to book of religious etiquette. Jesus knew full well that man could keep the law and lose his soul. In fact t whole Jewish nation had all but lost its soul by law o servance.

There was no myth or mystery about the attitude Jesus toward all law. Laws were made for people. Th was his idea and he quickly broke enough Jewish la to make clear his purpose. When he plucked a few ea of corn for the poor on a sabbath day the Jews near passed out. But he told them that the sabbath itself w made for man, not man for the sabbath. It would very wholesome for us if we put man at the center of t law and made the laws conform to human rights in eve phase of their application. What place has a law in t United States to enforce race prejudice? In some stat in this fair land Negroes and "members of the Whi Race" cannot worship God together in the same churc What would Jesus do with that law?

Where Do We Start?

JOHN FRANZEN

The quest for salvation has never been more pressing an now. Whether we turn to the political, economic, cial or religious fields, the cry is the same: "What, then, ust we do to be saved?"

This cry reveals both the progress and tragedy of modn man. Progress lies in his awakening to a realization at in spite of atomic power, bacteriological weapons d other expressions of man's inventive genius, he reains uncertain, terribly uncertain, as to whether he'll able to manage the children born to his creative mind. ragedy is disclosed in the lack of spiritual insight with hich to remove the foreboding uncertainty of the prest and the future.

It is not necessary to repeat here the endless attempts dealing with this crucial dilemma. Rather let us go to e heart of the matter in our search for the answer to an's cry in his own self-created wilderness.

Examination and experience make it more and more plicit that among the religions competing for the soul d destiny of modern man, Christianity *alone* will reem wayward society. This is true both in regard of hat Christianity defends and attacks. Christianity, as way of life, has held without reservations the position the inviolability of human worth; defended the imerative of freedom and liberty, justice and mutuality nong all people as essential and fundamental to the ilding of a genuine community. This is true. Yet, less individuals, with their hearts and minds, see and nderstand that this is true, Christianity, as a way of life, ill continue to be incidental or irrelevant to their lives d impotent in redeeming society as a whole.

Here, then, is the key. Change for the better begins the hearts of individual persons. From its birth that as been and is the unique attribute of the central nature d message of Christianity.

To be sure the social order exerts a most inclusive inence upon the individual and compels him to fit himlf into it. However, this notwithstanding, "when a cial order is changed it is because some individual chalnged its assumptions, refused to fit into; and thus a ovement for change was instituted." Thus a Martin uther and a John Wesley, each in his time, challenged tablished assumptions and new history was written, the fluence of which will never fade away.

That this matter of dealing with the individual as the ey to the future is claiming greater and greater attention ecame clear at the recently held *Herald Tribune* Forum. ouis Bromfield, author and farmer, addressing the forum, d this to say about his farming experience on "Malabar arm" in Ohio. "Gradually and increasingly this farm as become not merely a laboratory for studying forests, il and water, but a broad experiment in ecology, which the study of man in relation to his natural environent." The secret, in other words, of the success of "Malar Farm" lies in the realization that man, individual man, must be understood if the soil and the natural environment is to produce desired results.

Approaching this fundamental truth from the politicoeconomic angle Bernard Baruch once told a student audience: "nor is it possible to make a Procrustean bed of economic theory regardless of human nature and then stretch or crush humanity to fit it. . . . We cannot repeal human nature by an act of Congress."

John G. Winant, out late ambassador to the Court of St. James, appealed to modern man by urging him to work as hard for peace as he had labored energetically in the winning of the war. Rationally man responds to such an appeal by accepting the truth of it. Spiritually he is so lacking in dynamic power with which to make possible such effort on behalf of peace that already we are preparing and adjusting ourselves to the coming atomic war. Honesty compels us to say that the people in our parishes reflect in their lives far more of the mammon, self-seeking, self-loving, pleasure-seeking spirit than any other.

It is in the soil of such content that causes of disaster have their deep roots. The church fellowship, through its ministry, lay and clergy, has failed to establish in the inward man the meaning of the relationship between the eternal moral law of God and the condition of his life.

The late Archbishop of Canterbury, Dr. William Temple, once told a group of Oxford students, "The world, as we live in it, is like a shop window in which some mischievous person has got in overnight and shifted all the price labels round, so that the cheap things have the high-price labels on them and the really precious things are priced low." Then he added, "We let ourselves be taken in."

That, then, is the immediate task of every parish minister. He must help men and women see that he has been taken in by false values! To be sure, before this responsibility an honest minister will stand with a great sense of his own inadequacy. In part this is due to unwillingness of seeing in himself the very sins which destroy the souls of his people.

It is here, nevertheless, that we must begin. Repentance is not the experience of feeling sorry for oneself or making one's short-comings greater obstacles than they really are. Rather, it is frank, honest admission that here and here and here, I must by the mercy of God remedy existing flaws. Then, with such strength as comes from battles won, the parish minister will be fit for the task of helping others find the answer to life's pressing question: "What, then, must we do to be saved?"

Our search for salvation is real! The answer and the blueprint for such redemption we have in the Gospel of our Lord! Do we have the courage to build a bridge which will abrogate the gulf between the seekers after salvation and the only plan that offers at the same time the answer and the power? "Seek ye first the kingdom of God, and his righteousness."

"Lest We Forget"

A Few Gems of the Old Hymnal Omitted in the New

DANIEL LYMAN RIDOUT

The present Methodist Hymnal is a great hymn book — greater and more serviceable than the old Hymnal, to be sure. When we say "the old Hymnal," of course we are thinking of the Hymnal edition of 1905, the immediate predecessor of the present ("new") edition of 1935.

But as great and as serviceable as our present Hymnal is, it is notable, too, for some unfortunate omissions. To call attention to these is certainly to make no criticism of our Hymnal, nor is it to find fault with the commission who compiled it. No hymnal commission will ever produce a book that will include all the hymns all of us might want to see included therein. The purpose of this article is to call to our minds a few of the great hymns and tunes and stanzas of favorite hymns not included in our "new" Hymnal, "lest we forget" them.

To me, the most tragic omission in our present Hymnal is that of one of the greatest of all morning hymns (number 41 in the "old" Hymnal,) "Lord, in the morning Thou shalt hear my voice ascending high; To Thee will I direct my prayer, to Thee lift up mine eye — Up to the hills where Christ is gone to plead for all His saints, Presenting at the Father's throne our songs and our complaints. O may Thy Spirit guide my feet in ways of righteousness; Make every path of duty straight, and plain before my face." (Tune, "Warwick").

This Isaac Watts hymn is one of the greatest of all morning hymns and belongs in every hymnal that has a section of hymns under this classification.

But almost equally tragic is the absence from our present Hymnal of another one of Isaac Watts' greatest hymns, (number 213 in the edition of 1905):

"Great God! attend, while Zion sings
The joy that from Thy presence springs;
To spend one day with Thee on earth
Exceeds a thousand days of mirth."

In my opinion, this hymn, with its remarkable musical setting, "Park Street," should be included in every exhaustive hymn book.

Two great hymns lose much of their power by the omission of the second stanza in each case in our current Hymnal. In each case, that second stanza is the very heart of the hymn. The first is, "Faith of Our Fathers." I always feel an "aching void" when I sing this hymn without the second stanza of the "old" Hymnal:

"Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for Thee!"

That, indeed, is one of the most challenging stanzas in hymnic literature!

The second is Samuel Stennett's great hymn, "Majestic Sweetness Sits Enthroned." Incidentally, the "old" Hymnal has a better classification for this hymn than the "ne has. In the latter it comes under the section "T Gospel." In the former it is where it properly belon under "Life, Character, and Ministry." For few hymns more beautifully descriptive of our Lord's character th this. And the deplorable omission is this stanza (t second):

"He saw me plunged in deep distress,
He flew to my relief;
For me He bore the shameful Cross,
And carried all my grief."

Clip that stanza, Brother Pastors, and have a soloist si it when this hymn is sung, if the entire choir cannot si it. It belongs there!

"O Worship the King" (No. 4, 1935; 106, 1905) is o of the greatest of all our worship hymns. It is proper classified in our present hymnal in the "worship" sectio In the former, it closes the "Providence and Grace" se tion under the general division "Father," which is n nearly so appropriate as the place it now occupies.

However, one of the most gloriously figurative of hymn stanzas — again the second — is regrettably omitt in to-day's Hymnal:

"O tell of His might, O sing of His grace,
Whose robe is the light, Whose canopy space;
His chariots of wrath the deep thunderclouds form,
And dark is His path on the wings of the storm."

That is perfectly sublime poetry, transcending, of itse much of the world's greatest.

For some inexplicable reason, our Hymnal of to-day famous for its omission of second stanzas as they appear in the Hymnal of yesterday. Again we find a truly u fortunate one in "How Firm a Foundation." The secon stanza:

"In every condition — in sickness, in health,
In poverty's vale or abounding in wealth;
At home and abroad, on the land, on the sea, —
'As thy days may demand, shall thy strength ever be',

it seems to me actually complements the first and se the stage for the following ones.

I know this was a terribly long hymn in the late Hyn nal, and yet that stanza, with the sixth, could never left out. Hardly anything could be more comforting its directed message to the aged than that sixth stanza:

"E'en down to old age all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne."

I am profoundly sorry that our present Hymnal do not give us the three stanzas of "Silent Night" that a pear in the former Hymnal, and which are universal

ng around the English-speaking world. Not that there anything wrong with the second and fourth stanzas today's Hymnal, but that our congregations just don't varm up" to them.

Moreover, an unfortunate punctuational error in the ird stanza (and the concluding one in the more familiar rsion) makes that stanza meaningless. Note:

"Silent night! Holy night!
Son of God, loves pure light;
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth."

You see, nothing is said here at all, and I spent conlerable time trying to parse that stanza. It could not be ne intelligently, certainly, as it appears. I finally conıded that the poet must have meant, "love's pure ht beams radiantly from the Christ Child's holy face." It is evident, therefore, that no punctuation mark at all longs at the end of the second line, after "light." It d not occurred to me until the day this article is written refer to the "old Hymnal in this matter. And, beld! It is there as it should be:

"Silent night! Holy night;
Son of God, love's pure light
Radiant beams from Thy holy face."

Personally, I do not like the tune "Cwm Rhondda" set the hymn, "Guide Me, O Thou Great Jehovah." It is stirring and "martial" a tune for a quiet, meditative mn like this. It is surely in place set to "God of Grace, d God of Glory." "Zion" is a much better tune for ese words:

"Open now the crystal fountain,
Whence the healing waters flow;
Let the fiery, cloudy pillar
Lead me all my journey through."

It is a spiritual tragedy that we Methodists do not sing y more that great old hymn of "providence and grace,"

"Though troubles assail, and dangers affright,
Through friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide,
The promise assures us, 'The Lord will provide."

I know it is a little old fashioned to sing these days of ath and the grave, but John Newton arose to great ights in that hymn in the last stanza:

"When life sinks apace, and death is in view,
The words of His grace shall comfort us through:
Not fearing or doubting, with Christ on our side,
We hope to die shouting, 'The Lord will provide!' "

One could go on at considerable length, but, in closing, would like to call attention to a few more hymns (with eir accompanying tunes) which would greatly add to e enrichment of our present Hymnal. It would be an teresting adventure to spend a Sunday night with these mns from time to time, "lest we forget."

"Thus far the Lord hath led me on" (Hebron), an Isaac Watts masterpiece, and one of our great evening hymns.

"To God on high be thanks and praise" (Decius), an ancient classic, words and music, by a 16th century German Protestant.

"Jesus, the all-restoring Word" (Spring), and "O that I could repent" (Gerar), two of Charles Wesley's best heart-searchings.

"Saviour, when in dust, to Thee" (Spanish Hymn), a sublime hymn by the author of "O Worship the King."

Despite these and other "losses," I repeat that the new Hymnal is a far superior work to the old. Let us study it and make the best possible use of it, singing ever to the Lord new songs, remembering that new mercies demand them!

What Protestants Can Learn From Catholics

(Continued from page 5)

Protestants are disturbed over the claims of the Catholic Church to absolute authority, they are not at all upset over similar claims by certain Protestant denominations. I had more Episcopalians and even Anglo-Catholics, attend my communion service in the army than those of any other denomination. My ordination is not recognized by the Protestant Episcopal Church, any more than by the Roman Catholic Church. And yet it never occurred to these members of the Episcopal Church that there was anything irregular in their receiving communion from one who was not in Apostolic succession or whose ordination was not historically correct. We often become indignant over what we term the bigotry of the Catholic Church and yet we find branches of the church within our Protestant fold equally exclusive. Chaplains in the army were given booklets containing the salient doctrines of the various denominations in Christendom in order that they might intelligently minister to all faiths. When a Catholic chaplain read in my presence the position of the Lutheran Church relative to other churches, he said laughingly — "My word, Chaplain, they're worse than we are." Perhaps a little more humorous indulgence would ease the strain of division that in many minds constitutes bitterness and in some cases even hatred unworthy of the followers of Him who prayed that we might be one, at least in spirit.

In all this we are not advocating any soft or spineless attitude toward those with whom we are forced to differ. But certainly we can differ frankly and kindly and, as some one has said, disagree without being disagreeable. There are certain fundamental principles, such as, the separation of church and state, that we will forever uphold. But even here it should be kept in mind that numbers of Catholics are in agreement with us on this point. When a Protestant congressman was attacked recently by an American cardinal for his stand upon this matter, he was immediately defended by a Catholic congressman, whose statement, as printed in the newspaper, might have been written by a Protestant minister. Many Catholic leaders and the rank and file of Catholic people stand

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with us upon this issue that state and federal funds shall not be used for the support of sectarian schools. Of course, those who take the opposite view are more articulate and their statements appear more often in the press.

In order that we may be thoroughly objective let us keep in mind that there are numbers of Catholics who, like many Protestants, attend church only at Easter. Some have admitted this to me and I have replied with more courage than I can display with my own people, that it is no credit to them. Any pastor must become distressed by the flippant remarks of many church members who, having promised to give reverent attendance upon the appointed means of grace, make their broken promises the subject for cheap humor. We report encouraging increases in church membership and yet far too many new members, influenced by the example of older members, fail to attend church services regularly. In fact, many who appear on the Sunday of their admission are seen no more until the next Easter or Palm Sunday. Lack of attendance upon church services has become a problem due to the fact that so many Protestants are a part of the problem rather than a part of the answer. One summer at Union Theological Seminary, a professor, after making a bitter attack upon the Roman Catholic Church and all her works, made the amazing statement that this church was not holding her young people. He ought to come to Boston. Again and again in traveling to a military installation to hold a service at an early hour have passed scores of Catholic churches. One is impres by the predominance of young people pouring out of th churches. Our emphasis upon a worship service especi ly designed for young people in our church school a youth fellowship, has depleted the attendance of you people at the regular hour of worship to our irrepara loss. With it has disappeared the family pew of oth days. Our religious educators would do well to empl size the importance of church attendance rather than s ting up a separate period of worship. It should be k in mind that the minister has something of importa to say to young, as well as old, at the Sabbath servi

As Methodists, we glory in the courage of our brilli leader Bishop Oxnam, in his insistence in keeping t vital issue of the separation of church and state before t minds of the American people. We also applaud Christian spirit and courtesy in suggesting that religio leaders meet and discuss their difference in an atmosph of frankness and good will. In this way alone we sh find a solution to these problems without bitterness a rancour. As followers of the same Lord we might w echo the words of Abraham to Lot — "Let there be strife between me and thee I pray thee, between my her men and thy herdsmen. If thou wilt go to the right ha then I will go to left and if thou wilt go to the left ha then I will go to the right, for we be brethren."

Bill Cunningham's Tribute

One Case Where Death Not the End of Living

It seems strange to be referring to the friendly man who always signed his wonderful letters "Bill" as the Rev. Dr. William L. Stidger. It's stranger still to try to realize that his friendship, his inspiration, his keen interest in people and things, patterns and pictures that included all living, even the sports kind of living, are ended.

Dr. Stidger was truly a distinguished clergyman. A Methodist, nationally known through his coast-to-coast broadcasts, his books, his lectures, his extensive travels, his basic affiliation was with the faculty of the Boston University School of Theology. That's what the formal obituaries say, and they go on to list his honors, his degrees, his accomplishments and emoluments.

What they can't list, however, is the lift he gave all who knew him, the stronger belief in some finer way, the breadth of vision, the respect for decent things, belief in God and all that a clergyman should represent and be, but, above all, perhaps, on the layman's level, the living example that a man can be a Christian, not only a clergyman, but a teacher of clergymen, without sacrificing contacts, interest, humor nor happiness in the workaday world as the rest know it. Proof of that is the name by which most of us knew him, Bill Stidger. I never knew a name that fit a man so exactly.

Dr. Stidger was interested in a great many things. He would have made a great reporter. In fact he was a great reporter. That is proved by his writings, and likewise by his sermons and lectures. But all his reporting wasn't confined to the formal products. Some of it was letters that came to this office. Keenly interested in peop all kinds of people, he sometimes encountered athletes major or minor import in his travels.

Interested in how they lived, what they thought, w they did it, he generally managed to draw them out. H interest was so sincere, his approach so sympathetic, alb so masculine, that they generally confided far more to h than they ever would to a sports writer. So far as I knc he never violated real confidences, but he occasionally c pass on some of his observations and conclusions in lett to this office.

These weren't always in the interest of just helpi out a friend, either. Sometimes they amounted to c rection, a taking of the other fellow's side. I rememl the case of a prize fighter who seemed to have fouled t general code. He was a pretty prominent character, a controversy developed. I was lambasting him with al could throw. Suddenly, in the mail, came a letter fr Bill Stidger. It was one of these now-you-looka-here l ters. I wasn't being entirely fair, the noted clergyman a vised.

He'd met this young fellow not too long ago, he sa and they'd had quite a talk, and while he may have dc wrong in this particular instance, he was definitely not these things I was saying. He was a young man with a of problems, and what he needed was help and encoura ment, not banging around. Bill Stidger was a husky m

e could be husky in letters. He didn't hesitate to punch, pecially when he thought some underdog could use a ot of help.

Those who read this column, however, will probably member best of the references made to him here through e years, the summation of a radio talk he once made. was entitled "Rest Where You Are." That was likewise s philosophy and practical prescription.

There was nothing religious in this particular message. piritually wasn't even involved. It was nothing but a nall dose of common sense — a practical suggestion in e business of living.

The gist of it was that we could all save energy in is hard-driving world if we'd only learn completely to lax in the many opportunities all of us have in even the asiest routines. Instead of staying tense all the day, and l the way, the saving trick is to relax every muscle, and ery nerve, completely as the opportunity offers.

And where and what are the opportunities? he asked. There are many. Some are brief, but they're enough. you're sitting in your car waiting for a traffic light to hange, for example, there are a few seconds. That's an pportunity. Simply relax. Let everything go. If you're aiting in an office for an appointment, there's an opportunity. Instead of sitting tensely, relax every muscle, and e mind with it, if you can. And so on through all the ay's activities. Simply "rest where you are," and you'll nd yourself better, less worn, more alert at the end of e day.

It would be hard to tell how many millions have benefited, and are still benefiting, from that simple suggestion. During the grinding years of the war, without even asking his permission, I revived "Rest Where You Are" here, giving him full credit, of course. From here, it literally went 'round the world. Other papers and publications reprinted it. The Armed Forces immediately appropriated it. Soldiers and sailors mailed it back from where their theater, post or unit publications had featured it in all parts of the globe. They even had a name for it — "Stidgerizing."

Bill Stidger was interested in photography. He was interested in sports. He knew his baseball, and he knew it from away back. Not too long ago I got myself into a controversy of sorts with the veteran Ty Cob. The now apparently mellowing old Georgia Peach, a terror on the base paths in his time, was insisting belligerently that he'd never played rough, that he'd never deliberately charged an opponent, nor come in with high spikes.

"Don't back down on him," wrote Bill, "why, I remember one time, when with my own eyes, I saw. . . ."

There's not much you can say when the Lord calls His own, but here's one case, certainly, where death is not the end of living. Today they will bury the mortal remains of the fine friend, the great preacher and the teacher we knew. But as long as those who were privileged to share his friendship themselves continue to live, all that was warm and human and inspirational and Christian in Bill Stidger will live. Men such as that don't die; they merely pass on.

Rest, sweet rest, where you are. — Reprinted from *The Boston Herald.*

Traveling Human

Eulogy delivered by Charles M. McConnell at the funeral service of William L. Stidger, At Copley Methodist Church, Boston, on August 9th.

Thirty-five years ago there appeared in the *Epworth lerald* a series of articles entitled "Traveling Human." hey were stories of people picked up by a traveler who as alive to what was going on around him. A crying aby was the center of one interested and annoyed group. n old couple going back to visit the home town of their irth had a story to tell. A drinking roisterer was the naker of a disturbance. They had no plot and pointed o moral. They were flashlights turned on human faces ith care, joy, annoyance, written for anyone who knew e language of life to read.

Early in the past year a book appeared bearing the title, Adventures in Understanding" which closed a lifelong eries about people of world-wide fame and obsure watchrs of sky and field. They were set down by one who raveled human. Sometimes it was in poetry, sometimes n prose but always in winged words.

A high school girl wrote an essay on the subject, "Life is ot a destination but a journey." The essay was trivial ut the titled earned her literary fame.

There are people who bend their energies toward a set oal: it may be a million dollars and they become the ichest men in a cemetery. It may be some high goal of cholarship and they end up in the insane asylum as the most learned inmate. Life is to them a destination and they travel in a compartment with shades drawn to shut out the beautiful but distracting scenery. The man who traveled human never missed a sunset, a tree, a flashlight on the seven seas or a sermon in a stone. His ears were tuned to the chirp of the cricket or the thunder's roar. He could see the far horizon as clearly as the tired look in the travel-worn mother's eyes who had traveled four days and nights with two small children to meet her soldier husband. The man who traveled human saw life as a journey and not as a destination.

Anyone who sees life through human eyes can not long be content as a reporter or as a journeyman storyteller. He has to lay down his pen and render first aid to some other traveler who has been overtaken by a fault. Once it was a man about whom his enemies chose to believe the worst and swarmed over him for the kill. The man who traveled human roamed far and wide in his friend's defense. "But suppose the man is really guilty of what they say he is?" one friend asked. "What has that got to do with our defense of him. What if he is guilty, we are his friends so we defend him!" Human beings stand by their friends, while Pharisees get squeamish.

(Continued on following page)

The Traveling Human

(Continued from page 13)

It was a long, long journey that the man traveled human took. It carried him into the far corners of the earth in peace and war. Up and down the world he went poking his flashlight into the nooks and crannies of continents and back roads.

But he was not only interested in geography but in folks. Always it was a man, woman, or child in the picture. Once it was a silhouette of a soldier against a flaming battle front. Always there was something human in the picture, or story. Over fifty books were filled with stories and still more stories. The little people were never nudged out by the big folk.

Multimillionaires shared his pages with Aunt Mary of Moundsville.

He saw God wash the world and hang it up to dry. And that was not all he saw in God's great world of birds and trees and sky. As human traveler he had some of the reverence for life that Albert Sweitzer has. The flash of a scarlet tanager held as much interest for this man who traveled human as the Southern Cross.

While life is not a destination but a journey, there comes a time when it changes form and as we know it there comes an end to the journey. That is what the skeptic thinks but never does it enter a Christian's mind that "life is but a meaningless journey between two unknown continents — birth and death" as an atheist once said in his despair.

There are those who would say that our fellow human traveler passed on last Sunday morning as he was about to leave his home to preach a sermon on prayer. We believe that somewhere in God's kingdom he is engaged in the activities and is having the experiences which belong to that unseen realm. "For death," once said Borden P. Bowne, "is only an incident in the existence of an immortal spirit. . . . It is a passage from a lower to a higher phase of our continuous life. . . . And if at the end of it all, we emerge from life's work discipline crowned souls, at home anywhere in God's universe, life will be a success."

These words of wisdom are but an echo of far greater and more comforting ones spoken to the troubled heart by a man who traveled human on the roads of Galilee. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you, I go to prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. And whither I go ye know, and the way ye know. Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me."

It turns out that the one who travels human has a fellow traveler who knows the way to the Father's house, which we deeply believe can be reached at his journey's end or beginning as you would have it.

The Homemaker's Corner

Mrs. Harry A. Burnham

Made of Candy, Posies and a Smile

We were driving through a little country town where we used to spend several months every summer. One of our group who had not been there for twenty-five years but who loved it as a little girl said, "Oh, I remember that house. Mrs. Dustin lived there. She always gave a five pound box of marshmallows for the Sunday school picnic."

Those marshmallows, speared to the tines of a long-handled fork and roasted over live coals, were the best part of those picnics for the little girl. The woman, whom she remembers in no other way, has left a happy memory because of her gift. As we passed the hillside cemetery we nodded a "Thank you" in the direction of Mrs. Dustin's grave.

It was a little thing to do, but, because she did it every year and the little girl knew that she could depend on those marshmallows, it has grown into a tender memory.

How very surprised we would be if we knew what we are going to be remembered for! There was another woman in that town who, according to a forty-year memory, "looked so cross that I always passed her house on the other side of the street." The poor woman wasn't really cross. She had been through a great sorrow and had allowed it to warp her outlook on life, and she didn't really care much about children; they seemed too happy.

"I remembered her. She had nice brown eyes and a pleasant smile, and her yard was full of flowers. Whenever we went by she gave us what she called a "posy." I can almost smell the roses or cinnamon pinks yet." That woman was an artist, but the things by which she is remembered are a smile, pretty brown eyes and posies.

An eighty-year-old man said recently, as he read an obituary, "I used to play with him. His mother always gave us some cookies. She was quite lame and very sweet."

Miscellaneous Advertisements

GOOD PROFITS for your society selling Campbell Hall Freezing Mix. Sample, 10 cents. Box 285, Epping, New Hampshire.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

Romeny Berry's essay, in the *Americ Agriculturist,* has been mentioned in tl column before. When his grandmother di all of the heirs were given some hollyho seeds from her garden. They have flourish in Maryland, Michigan, Pennsylvania a Nebraska. "The hollyhock legacy now seer destined, in the course of time, to make t summer gay the whole world over. . . . takes hollyhocks to bring back annually t picture of a little old lady puttering aw in her garden and unknowingly creating t only kind of an estate that can survive t vagaries of time."

Let us watch the memories we are buil ing.

Lawyer Leaves Practice To Promote Methodist Men

A successful young Missouri attorney leaving his law practice to devote all I time to promoting the work of Method Men. Robert G. Mayfield of Lebanon, M has been elected by the executive commit of the General Board of Lay Activities of T Methodist Church to serve as an associ secretary on the staff, it has been announc by Chilton G. Bennett, executive secretary the board, whose national headquarters a at 740 Rush Street, Chicago. He will assu his new duties on Sept. 15th.

Mr. Mayfield will have as his primary sponsibility the organization and cultivati of Methodist Men — the official name men's groups in local churches. A goal 5,000 Methodist Men's groups by 1952 w set by the board at its recent annual meetic

The new staff member has a record of o standing service in the practice of law, community organizations, and in the cou try's war effort, but his activity as a Me odist layman has been most noteworthy.

The 38-year-old attorney was born a brought up in Lebanon, and since childho has been active in Methodist work there. I lated to the former M. E. Church, Sou before unification, he served as co-chairm of the committee which brought about merger of the two former churches in community.

He has been for a number of years lay le er of the Southwest Missouri Annual Conf ence. He was a delegate to the 1948 Ge eral Conference and the South Central Ju dictional Conference. He is a member of t board of trustees of Southern Methodist U versity and his annual conference Comm sion on World Service and Finance.

Admitted to the bar in 1935, he has serv as vice-president of the 19th Judicial Circ Bar Association and has taught criminal l in a training school for the Missouri St Highway Patrol. He was elected to the off of prosecuting attorney of Laclede Cour in 1946 and re-elected in 1948. He is a me ber of the Missouri Bar Association.

His community services have includ two terms as president of the Lebanon Juni

ıamber of Commerce, a term as president the Lions Club, chairmanship of the La; de County Red Cross Chapter, and memrship on the Public Library Board and the ›unty Child Welfare Advisory Board.

In April, 1942, he enlisted in the Army as private. He was graduated from Judge lvocate Officer Candidate School at Ann bor, Mich., as a second lieutenant in Sepnber, 1944, and served as legal advisor to Louis District Engineer Army office until charged in March, 1946. He now holds : rank of captain in the Judge Advocate :neral Reserve Corps.

He holds the bachelor of arts and the bach›r of laws degrees from the University of issouri, which he attended from 1929 to 35. While at the university, he was viceesident of the Burrall Bible Class, non-deminational Sunday school, and was a memr of Beta Theta Pi social fraternity and ıi Delta Phi legal fraternity.

He was married Jan. 12, 1943, to Frances argaret Odom, daughter of the Rev. J. F. dom, a member of the St. Louis Conferce. Mrs. Mayfield was serving as secrery to Bishop John C. Broomfield at the ne of their marriage. They have one son, hn Robert, age 2.

en Commandments f Summertime

›bert W. Holcomb

. Thou shalt love the Lord thy God with all your mind, soul, strength and being during hours of leisure as well as hours of work.
. Thou shalt follow the rule of Christ: to do the work of your Father continually.
. Thou shalt not forsake the Lord on the Lord's Day, but shalt worship him in the sanctuary and in the quietness of your devotional life!
. Thou shalt seek God's blessing on every day and every task, that He may be honored in all you do.
. Thou shalt rest and relax, that your days may be full of peace and your strength renewed as the day.
. Thou shalt behold the beauties of nature, and as the fruit ripens, and all creation is at work, so we must bear good fruit by a good life and busy ourselves for God and our neighbor.
. Thou shalt remember thy God on the highway in the business of traffic.
. Thou shalt remember the treasury of your church, and replenish it through the summer months as well as through the winter season.
. Thou shalt love thine own: thy wife and children; thy loved ones and friends continually, that your home may be built on the loving principles of Christ and on the love we share one with the other.
. Thou shalt return to thy church better ready to work because you have found help through the summer.

HEDDING CAMP MEETING
And Young People's Institute

Eighty-seventh Annual Session

HEDDING, NEW HAMPSHIRE, AUGUST 21-28

The Sunday Services

August 21 — 10:30 A.M., Dr. Wesley G. Huber, Boston, Mass.
3:00 P.M., Bishop John Wesley Lord, Boston Area
6:30 P.M., The Rev. Paul Pixler, Salisbury, Mass.
7:30 P.M., The Rev. Thomas R. Burns, Fall River
9:00 P.M., Young People's Campfire Service
Golden Star Negro Male Quartet, Lawrence, Mass.

August 28 — 10:30 A.M., The Rev. Thomas R. Burns
3.00 P.M., Dr. Francis D. Taylor, Newton, Mass.
6:30 P.M., The Rev. W. A. Nicoll, Lawrence, Mass.
7:30 P.M., Dr. Burns
9:00 P.M., Candle-Lighting Service
Mr. and Mrs. Leland B. Buzzell, Soloists, Methuen

Dr. Huber, afternoon preacher; Dr. Burns, evening preacher.

INTERMEDIATE INSTITUTE FOR BOYS AND GIRLS 11-14, August 21-27,
The Rev. Burton G. Robbins, Dean, Exeter, N.H.

BOYS' CAMP FOR BOYS 7-11, August 20-28,
Mr. Donald Spence, Director, Nashua, N.H.

Getting A Kick Out Of Life

William L. Stidger

By Asking Questions

Yes, there is no better way of getting the most out of life, and I have Charles Steinmets to back me up in this statement for it was he who once said in my hearing: "There are no foolish questions and no man becomes a fool until he has stopped asking questions."

I was a young man and somewhat new at the game of interviewing the great of the earth when he said that to me in answer to a question which had puzzled me for years, and a question which I introduced by saying, "This may seem a foolish question to you, Sir, but just what *is* electricity?

He laughed aloud and answered it with the words in the preceding paragraph; and then proceeded to tell me that neither he nor anybody else knew what electricity actually was. None had ever seen it; none knew exactly why or how it could be transported through wires to give light and power, even to carry death in lethal voltages; that all any scientists knew about electricity was its effects; that you could see light and feel power. Then he added the important thing for this column, "There are no foolish questions, young man, and no man becomes a fool until he has stopped asking questions. That is the way a little child grows a soul. Adults often become irritated at what they often think are the foolish questions of children but I still say that there are no foolish questions. It is the same way with teachers in school. They often become irritated at what they think are foolish questions.

The scientist knows that what often seems to be the most foolish question of all may eventually turn out to be the one that has opened the door of God's innermost secrets.

New Editor

Appointment of the Rev. Henry Koestline of the Western North Carolina Conference to the position of editorial assistant on the General Board of Evangelism here has been made by Bishop Costen J. Harrell of the Charlotte Area. He assumed his duties July 15th.

Mr. Koestline will assist in writing, editing, and makeup of *Shepherds* magazine and various evangelistic leaflets and booklets published by the Tidings department of the board. He will also assist in promoting the "See You in Church Sunday" movement and the visitation evangelism movement.

He is a graduate of Emory University School of Journalism and Garrett Biblical Institute. Recently he has been doing graduate work at Northwestern University and doing part-time work in the Chicago office of Methodist Information. He is a member of Sigma Delta Chi, professional journalism fraternity and has served three years in the Methodist pastorate of North Carolina. He is married to the former Miss Frances Glaze of Charlotte, N.C. She and their four-year-old daughter will join him here in the fall.

Books Reviewed

Christian Thinking Today

David B. Alpert

"The Bell Ringers" by Vern Swartsfager. Macmillan, New York. Price: $3.00.

"Notes on the Doctrine of God" by Carl F. H. Henry. W. A. Wilde Co., Boston. Price: $1.50.

"Stranger in the Earth, The Story of a Search" by Thomas Sugrue. Henry Holt, New York. Price: $4.00.

"Power for Action, an Introduction for Christian Ethics" by William A. Spurrier. Charles Scribner's Sons, New York. Price: $2.50.

"Conscious Clay, From Science via Philosophy to Religion" by William A. Shimer. Charles Scribner's Sons, New York. Price: $2.50.

"The Modern Message of the Psalms" by Russell A. Peterson. Meador Publishing Co., Boston. Price: $2.50.

"Windows of Thought" by David R. Piper. W. A. Wilde, Boston. Price: $1.50.

At randon, the editor picked up seven volumes from his desk and gave them to a rabbi for review. Authors and books were unknown to editor or reviewer. Represented in this selection, we have publishers large and small, and diverse points of view in Christian writers. The theme of each book is religious. Vern Swartsfager is a Seventh Day Adventist, ordained a priest in tthe Episcopal Church and now engaged in youth work. Carl Henry is a Baptist fundamentalist. Thomas Sugrue is a Catholic and newspaperman who quotes thte Bible in the King James.

William Atwell Spurrier is an Episcopalian rector, and director of the Christian Association at Wesleyan. William A. Shimer has a Harvard Ph.D, and it teaching philosophy in Hawaii. Russell A. Peterson is an orthodox Lutheran clergyman. David Piper writes for the Salvation Army and its *War Cry*. The writers represent the diversity in Protestant churches.

"The Bell Ringers" takes its name from a group of boys and girls who used the church bells as a meeting place for criminal pursuits. They became "Gremlins" under church auspices, and their work with young people has been very meritorious and very well endowed. The story is told in the third person, in the style of lavish magazine panegyric, of the padre who organized the activities among young people. Actually it is an autobiography of personal exploitation.

Carl Henry tries to answer some of the attacks made on God, in order to build strong belief in God. Can one, by argument, find God? Can the fundamentalists very their arguments or their texts, to persuade those who are not fundamentalists? To both questions, the answer (on the evidence of this book) is, No.

Thomas Sugrue's "Stranger in the Earth" is the best-written and most interesting in this group. This is a beautiful spiritual autobiography of a young man who became bedridden (by arthritis) ten years ago and his high thoughts.

Some of his reflections deal with the position of women in our society, mild criticism of the church and even of Christianity, and dreams and progress. To record his thoughts, the author uses several characters (or symbols) for conversation. He gives the story of creation, from the Bible (King James) and from science, and from mythology. He tells of a funeral sermon in the Catholic cathedral, in 1932, which lead to important political changes in the city.

Yet this Catholic layman, writing for big city newspapers, under medical and phychiatric care and immobile in bed, asking many questions and reading to find the answer, cherishing the King James version of the Bible, tells impressively of his religious faith.

"Power for Action," always seems at the point of saying something real and never quite saying it. An ethical question is asked: is it possible to teach your own faith without misrepresenting the religious faith of others? Inaccurate judgments are made on Pharisees and Judaism (as "Pharisees remind of the harm that good people often do," (p.8) and "Pharisaism completely ignores inward motive." (p.31).) Can we always find out the motives of each man? To the observer, the inner motives of an act might seem very different from the person who does the act. And motives themselves can be numerous.

"It is an expression of love to help revive the victims of Hitler." But the victims of Hitler seem to be "the Germans who supported him" and never the Jews whom Hitler injured.

Spurrier disapproves the American worship of success, hedges on divorce and pacifism, favors compromise (even of a limited sort with psychiatry).

"Conscious Clay," has an air of mental integrity. He is fond of the word "creative" which is used on many a page. Certainty is not possible; faith implies intellectual uncertainty. Without faith, life is directionless, uncreative.

Immortality should mean for us the survival of personality and its lesson (rather than biological and physical continuity). There is national consciousness and personality. Evil is explained as part of the p cess of development. "Our children m know not only Moses and Jesus, but also B dha and Confucius" and religion must clude the "search for truth" of science a philosophy. Divorce is not condemned; a sterilization of the insane and criminal urged. Capital punishment is preferable life imprisonment. Pacifism is opposed.

"The Modern Message of the Psalms" an attempt at interpretation of the Psalms modern English, "the fruits of a rich co mentarial approach." Here are some amples of his translation — interpretatio "The Lord is my shepherd; my needs met. He guides me to where there is gre pasture and cool waters; this renews spirit. With a sure step, he leads me; it his nature to do so."

"Our refuge and strength is God. In tim of trouble, he is always near." This wo does not follow the original more close and does not improve the English trans tion; it does record loving and thought study of Psalms.

"Windows of Thought" are brief, che ful sermons written for the Salvation Arm Its Bible texts are few, but are well int duced toward the end of each sermon. T themes are fresh and contemporary, and n rative often. "Little things contribute more to human welfare and happiness th most of us realize." "Religious educati with the emphasis on techniques and equ ment that one would have thought the spi did not matter at all." The author is o posed to liquor, gambling, waste of food energy or abilities.

These seven books, thrown together random choice, indicate that considerab earnest thinking and review is at work the Protestant churches. "The Bell Ringe presents ambitious work among young p ple, in a large program. "Notes on the D trine of God" suggests that even fundam talists are aware of the challenges that m be met and answered honorably. "Stran in the Earth" is a personal account of fi ing faith. "Power for Action" reconsid ethics and religion. "Conscious Clay" fir religious values in science and philosop "The Modern Message of the Psalms" Bible study. "Windows of Thought" is ho iletical. Thus, seven books represent sev fold areas of renewed study among Ch tians: practical tasks and theoretical grou work, Bible and doctrine and practical t ology, and the essentials of working faith

Immortality is not assumed, but must re-examined — as most of the authors se to do. Freedom and democracy and fa are studied anew, and some of the definiti and descriptions must be revised. Often authors reject older concepts, and accept m ern concepts in their place with as little ju fication. Telepathy and occult studies pseudo-mysticism) are described favorably

They are not so sure about the older ar

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nts for immortality; but they are all sure ut scientific and psychiatric values in re- on. They re-interpret the traditional eds, and they accept divorce. They recog- e that there is no complete and absolute edom; but they all favor mergers and urch union. Structural and organic union es not guarantee that sects and denomina- ns will disappear, or will necessarily be onger in working union. Each author in- s that Christianity must be concerned in contemporary civilization, its economics l politics and nationalisms, but hardly ows how or what to say in specific terms. ligion is offered in general and compre- nsive terms, without specific direction and idance for each situation. But in this de- e to be modern, many questions still re- in.

How Secure These Rights?"

By Ruth Weintraub.
Doubleday, New York.
Price: $2.00.
Reviewed by C. F. Avey.

This study contains, in the most detailed hion, the record of the nation during 1948 garding anti-Semitism. The author and r researchers have gathered for publica- n the widest possible range of facts re- rding several fields of race prejudice and scrimination as it applies to Jews. Investi- ted here are the prevailing conditions in using, public accommodations, social organ- ation, education, employment, and profes- nal promotion of prejudice against Jews. While race antagonisms are far from be- g cancelled out of our social order, this udy shows an encouraging progress, and a neral trend toward improved conditions. his is a sociological treatise of extensive oportions and of real importance. It is a urce book for all who are interested in this ase of our developing civilization in the nited States.

The Best Of lexander MacLaren"

Edited by Gaius Glenn Atkins.
Harper and Brothers, New York.
Price: $2.00.
Reviewed by C. F. Avey.

The greatness of Scotch preaching is leg- dary. This collection of sermons rises out the pulpit genius of a Scotchman whose inistry was spent in England, chiefly in anchester. These discourses have been osen as the "best" out of a ministry that sulted in 27 published volumes, the fruit of tempore preaching which was Bible-cen- red and expository to an extent seldom if er seen today. It advances from a Scripture xt, and never ventures into political or eco- mic by-ways, nor into doctrinal deviations controversy. Summarizing his own preach- g, MacLaren declared, "I have tried to preach Jesus Christ and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles. He is the source."

The editor, a distinguished and eloquent representative of the American pulpit, has chosen a prayer to accompany each Mac- Laren sermon. For many, the prayers will be even more inspiring and instructive than the sermons.

"When The Lamp Flickers"

By Leslie Weatherhead.
Abingdon-Cokesbury Press, Nashville.
Price: $2.50.
Reviewed by C. F. Avey.

This book is a "questions people are asking" volume. It had its origin in the interesting question and answer periods of City Temple's evening services. All who know this eminent British preacher's style will expect it to be clear, lively, and in touch with the common problems of life. His current production is no exception. The title rises out of the Psalmist's "Thy word is a lamp unto my feet," but as the author says, the lamp does sometimes flicker and its light appears uncertain.

These sermons attempt to clarify such topics as, "Is Any Sin Unpardonable?" "Did Jesus Disapprove of Wealth?" "Can A Christian Be a Communist?" "What Is God's Plan for the Family?" "Is Christianity Out of Date?" Laymen will find illumination about things which appear puzzling, preachers will find both topics and background material for pungent sermons.

"The Story Of Methodism"

By Halford E. Luccock, Paul Hutchinson and Robert W. Goodloe.
Abingdon-Cokesbury Press, Nashville.
Price: $4.00.
Reviewed by Edwin P. Booth.

This is a new edition of the popular and brilliant work of Luccock and Hutchinson in 1926. It is a reprint of the same type setting to and including page 481. The new addition consists of pages 482-515 plus index.

To me there is little interest in the added chapters. They are a pro-southern recital of the steps toward unification. Professor Goodloe tries to hurt no one's feelings, not even the slave-holding southern church. He sees only an economic issue in the great division, and writes as though unification had solved the still burning color issue.

We should learn from artists that great works come into being as wholes. You cannot patch them. Luccock and Hutchinson gave us a great book. Abingdon-Cokesbury should have let it alone and Professor Goodloe, ably equipped to do so, should write his own history of Methodism. At best these last new chapters could have been issued as a brochure on the history of Methodist unification.

"C. S. Lewis: Apostle To The Sceptics"

By Chad Walsh.
Macmillan, New York.
Price: $2.50.
Reviewed by C. F. Avey.

The writings of C. S. Lewis, Oxford don and defender of Christianity, have become famous and widely read in the United States, as well as in his native country. Now he is being written about himself. In this volume the professor of English at Beloit College undertakes a survey of Lewis' many books, as well as of the man who wrote them. The survey is descriptive rather than critical, and wholly friendly to the subject of the study.

The admiration of Professor Walsh for Mr. Lewis is whole-hearted, and the book makes good reading, especially for Lewis fans. For any who have no knowledge of this English- man's contribution to current Christian discussion, this study will whet their appetite. Says the author: "Of all the writers advocating classical Christianity (against discredited secularism), none combines versatility, literary skill, and psychological insight so richly as C. S. Lewis."

"Religious Liberty"

By Cecil Northcott.
Macmillan, New York.
Price: $2.00.
Reviewed by C. F. Avey.

With totalitarian trends abroad in the world, a continual review of the status of human liberties is a necessity. In this volume the home secretary and literary superintendent of the London Missionary Society, whose books and writings in other fields are well-known, has provided his readers with a manual on the current status of religious liberty. While not exhaustive, this study is an informing resume, both of the past and of the present, concerning conditions and progress of religious freedom.

In the opening chapter he seeks to define religious liberty, and then proceeds in those that follow to trace its progress in history and to summarize what is happening over the world today. He recommends in the final chapter what has already come partially to pass in the Human Rights Charter of the United Nations, the embodiment solidly in the framework of the world community of a declaration of religious freedom, freely and whole-heartedly accepted by all nations.

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PERSONS

On Sunday, July 3rd, Dr. E. Stanley Jones was the guest preacher at South Methodist Church of Manchester, Conn. He spoke on the theme "Christian Opportunity in the Far East Today." Dr. Jones was accompanied to Manchester by the fifty I-3 missionaries now preparing to go to India. They are receiving special instruction at the Hartford Seminary prior to their departure in the very near future.

On Saturday morning, August 6th, Miss Eunice P. Allen of the staff of the New England Conference Preachers' Aid Society was united in marriage to Mr. Brad Stephens, Boston publisher. Mr. and Mrs. Stephens will reside at 28 Green St., Needham, Mass.

The Rev. W. Stanley Smith was recently appointed area secretary of the Ohio Area by Bishop Hazen G. Werner at the Northeast Ohio Conference. Mr. Smith is a graduate of Boston University School of Theology and served as pastor in Holbrook, Mass. before serving in Willoughby, Youngstown, Mount Vernon, Cleveland, and Akron, Ohio.

Leslie Colvin, Indianapolis, has been awarded the contract for construction of DePauw University's $600,000 Memorial Student Union Building, it was announced by President Clyde E. Wildman. Work will begin immediately on the memorial to the 105 DePauw students who lost their lives in World War II. Present plans call for construction to be completed the summer of 1950, with occupancy scheduled for the fall semester of that year.

Dr. Corliss P. Hargraves of Nashville, who has served as secretary of the Council of Secretaries of The Methodist Church since its formation in 1940, was honored at a testimonial luncheon at a meeting of the council in Chicago on Aug. 2nd. Dr. Thomas A. Stafford, executive secretary of the Board of Pensions (Illinois Corporation), made the presentation.

South Church, Manchester, Conn., has just employed Miss Kathryn G. Bryon of Holyoke, Mass. as full time director of Christian education. Miss Bryon is a Methodist, received her training at Columbia University and Julliard in New York and for the last eight years has been associated with the Second Congregational Church of Holyoke. She begins her work on Sept. 1st. One of the most successful vacation schools ever held in Manchester, has just closed. The theme of the school was "Exploring God's Out of Doors." Two hundred and fifteen pupils were enrolled. Mrs. Charles Straight was director of the school.

Mrs. Susanna E. Kernahan, widow of the late Rev. A. Earl Kernahan of the New England Conference was recently ordained at the session of the California-Arizona Conference, together with her son Galal J., who is a student at Boston University School of Theology. Mrs. Kernahan is serving her eighth year as pastor of the Creighton Methodist Church in Phoenix, Arizona. The Rev. A. Earl Kernahan, Jr. was recently appointed pastor of the First Methodist Church in Honolulu, Hawaii.

Macht - Hill

The Rev. and Mrs. Harry Belmont Hill of Washington Street, Malden, announce the engagement of their daughter, Jean Caroline, to Paul Edward Macht, son of Mr. and Mrs. Elmer L. Macht of Kelvin Avenue, Somerton, Philadelphia, Pa.

Miss Hill is a graduate of Stoneleigh-Prospect School for girls and has just completed her sophomere year at Duke University. At Stoneleigh she was the secretary of her senior class and graduated with second honors. She intends to finish her college work at Temple University, Philadelphia.

An Army Corps veteran, Mr. Macht served for two years in Europe from 1944 to 1946. He is now working for the Middle Department Association of Fire Underwriters of Philadelphia, having been graduated from the University of Pennsylvania School of Liberal Arts last June. He is a member of the Kappa Sigma fraternity. Prior to his army service he was graduated from the Germantown Friends school.

The couple plan to be married September 11th and will make their home in Philadelphia.

Dr. Harold Roy Brennan, pastor of St. Mark's Methodist Church, Rockville Centre, Long Island, will be the speaker in the summer pulpit series at Harvard-Epworth Methodist Church, Cambridge, Sunday, August 21st, at 11 a.m. Dr. Brennan, a popular preacher, who is in wide demand as a college chapel and commencement speaker, is a native of Newfoundland, and was educated at Wesleyan and Boston Universities. He has served on various boards of The Methodist Church, including the Board of Ministerial Training and the Commission on World Service.

The Rev. Sumpter M. Riley, Jr., the former pastor of Fourth Methodist Church now Union Methodist, of Boston, will be the headline speaker at the Summer Assembly of the Winnipesaukee Camp Meeting Association, August 14-21, 1949, in their 77th annual session at the Weirs, New Hampshire. He is to deliver a series of six sermons and one address on Christian Race Relations. Mr. Riley is now pastor of the Gorham Methodist Church of Chicago, Illinois. He was pastor of Fourth Church, Boston, for five years.

Dr. and Mrs. George E. Heath celebra their fortieth wedding anniversary on Th day, August 11th. Dr. Heath is agent the Preachers' Aid Society and treasurer the New England Conference.

The Rev. Clarence F. Avey, pastor of Starrett Memorial Church, Athol, return recently from a five weeks session of School on the Church and Economic L held at the University of Chicago. The sch was the first of a series projected by the F eral Council of the Churches of Christ a the University of Chicago. Twenty-th pastors and executives of various denomi tions attended this year's school. Nomina by Bishop John Wesley Lord, Mr. Avey r resented the Methodists in the Northeast Jurisdiction.

The steeple of the First Methodist Chur in Westfield was struck by lightning duri a recent electrical storm that hit the c causing damage in excess of $2,600. Te phone and electric light service were also c rupted in addition to the damage to structure.

Mrs. H. Newton Clay, wife of the pas of the First Methodist Church, Westfie is convalescing at home following a ma operation which was performed at the No Hospital in that city.

Dr. Ernest Fremont Tittle

The Rev. Dr. Ernest Fremont Tittle, 30 years senior minister of the First Me odist Church of Evanston, Ill., and a wide known leader in the peace movement, di of a heart attack at his home Aug. 3rd Evanston.

Although he had been in poor health several years, Dr. Tittle concluded a series sermons by preaching on "Hope" on Ju 31st — the last Sunday before his vacatic The congregation overflowed the sanctua and many heard his message over the pub address system in the chapel. His words retrospect seem almost prophetic of the gr venture upon which he was soon to laun

Among other things, he said: "It is t Christian faith that there is no situation which God is not present with saving he The presence of God does not necessar mean deliverance from bodily injury a death. But for any man or woman who tur to God in time of need, it means deliveran from fear and despair; it means the power triumph over disaster, to go down if d must with all flags flying and the hope the resurrection of the life everlasting."

He was making additions to the man script of a new book in his study at his Eva ston home when he was fatally stricken. memorial service was held Friday afternoo Aug. 5th, at the church, conducted by tw of his assistant ministers, the Rev. Kenne Thompson and the Rev. Joseph Thom

Methodist Men At Work

Painting the Colrain, Mass. Methodist parsonage are, left to right: Edward Warren, Van Hopps, Ralph Purrington, Herbert Saunders, chairman, Chester Harmon, Fred Urban and David Coburn. On the roof are: Timmy Hopps and Clinton Herzig.

rviving are his widow, Glenna Myers Tit- and three children: John M., of Win- ka, Ill.; William M., of Woodstock, Ill.; d Mrs. David Poston of Redlands, Calif.

Dr. Tittle went to the Evanston church er eight month's service with the Army M.C.A. in World War I. Six of these nths he spent in France, where he par- ipated in the St. Mihiel offensive. It was s experience that led him to fight war as scourge of mankind.

He was a member of the Department of ernational Justice and Goodwill of the Fed- l Council of the Churches of Christ in nerica and had been actively identified th many other inter-church groups in the neral field of peace and social action. He s active in the formation of the Commis- n on World Peace of The Methodist urch in 1924 and had been a member or icer of that body ever since. At his death was serving as chairman.

Dr. Tittle was a delegate to the Oxford nference in 1937, the Delaware Conference 1942, and the Cleveland Conference in 45. He was known as one of Methodism's eatest leaders in General Conferences both fore and since unification. He was chair- an of the powerful Committee on State of e Church at the 1948 General Conference, position to which he was also elected at the neral Conferences of 1940 and 1944.

Born in Springfield, Ohio, Oct. 21, 1885 he as graduated from Ohio Wesleyan Univer- y in 1906 and received his B. D. degree m Drew Theological Seminary in 1908. e was ordained as a minister of The Meth- odist Church in 1910. The honorary degree of Doctor of Divinity was conferred upon him by Yale University, Ohio Wesleyan University, and Garrett Biblical Institute, and the LL. D. degree by Wittenberg College.

Asbury Grove Program

Bishop Edwin Holt Hughes, senior bishop of The Methodist Church, is to be the preacher at the opening of the 91st annual Camp Meeting and Assembly at Asbury Grove, Hamilton, Mass., Sunday, August 28th. Bishop Hughes will preach at 3:00 and 7:00 p. m. from the historic pulpit at Asbury Grove from which he and other great preachers have preached for nearly a century. He was once bishop of the Boston Area and has a host of friends in New England. The speaker was chairman of the joint committee that worked for unification.

The Rev. Archiver J. Strait, superintendent of the Lynn District, will preach at 10:30 a. m. Dr. Strait was for fourteen years pastor of College Ave. Methodist Church, in Somerville and was appointed to the office of Lynn District Superintendent by Bishop John Wesley Lord at the New England Annual Conference that met in May.

Bishop John Wesley Lord, resident bishop of the Boston Area of The Methodist Church endorses the program at Asbury Grove with these words, "The Camp Meeting Program fills a great need in the hearts and lives of the people called Methodists. We are happy that the Boston and Lynn Districts will be enriched by a summer program of great significance at Asbury Grove Meeting. Outstanding preachers and a vital program of evangelism will make this effort one long to be remembered."

Mrs. Estelle Freeman, well known soprano soloist, will sing afternoon and evening, Sunday, August 28th. The song leader will be the Rev. Mont. M. Thornburg and the organist Mrs. Della Hart Macomber. Each evening during the week, Monday through Friday, the Rev. Thomas R. Burns, pastor of Union Methodist Church, Fall River, will be the preacher.

EVENTS

A Prayer

Prayer offered by Walter G. Muelder at the funeral service of William L. Stidger, August 9, 1949.

Eternal God, Thine is the mystery of time and eternity, of life and death and resurrection. Through countless ages Thou dost watch over the procession of the generations of man. In love has Thou created each child and in love dost Thou purpose each one's journey into life eternal. All mankind is a community which embraces those who are here and those who have passed on. Infinitely tender is Thy compassion, eternally sure is Thy law of life. How great is Thy creative power, how redemptive is Thy forgiving presence. Let the light of Thy countenance shine upon us and give us peace!

We thank Thee for William Leroy Stidger. Through Christ and the Church he was called into Thy sonship, to be joint heir of Thy grace. We thank Thee for all that he shared with us in the versatility of his ministry, in the Church, in the University, in the family and in the world wide community of persons of all ranks and stations. We thank Thee for songs and sermons, poems and stories, tales and biographies — for all his generous acts and his inspiring common touch. We commend him to Thee in friendship and devotion.

May Iva and Betty and the other loved ones in the family feel this day the encompassing love of this community of friends. May they also feel directly Thy comfort and sustaining hand as they mourn their loss, and share the great hope in faith. Make thyself especially known to them — nearer than breathing, closer than hands and feet. Answer Thou the prayers of their hearts, thanking Thee for living memories and guidance for the morrow. Grant the vision that sees that "Love lives through all eternity."

In Christ's name we pray.

Amen.

WHEN VISITING NIAGARA FALLS PLAN TO WORSHIP IN ST. PAUL'S

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The Parson Looks At Labor

Clair M. Cook

An End to Depressions?

In spite of the fact that there are now four million persons out of work in this nation for the first time since before the war, both Secretary of Labor Tobin and President William Green of the A.F. of L. agree with the many economists who believe we are not heading for anything like a real depression. "There is no danger of a national depression," said Mr. Green at the Massachusetts A.F. of L. convention on August 3rd. Mr. Tobin made an even broader statement: "We will not see another depression."

Such a flat statement may sound like the well-remembered assertion of President Hoover that prosperity was just around the corner, a false optimism. But even the conservative Wall Street *Journal* has questioned whether a depression is not almost a mathematical impossibility in today's economic situation.

"T.G.M.," the Boston *Globe's* excellent financial columnist, carried out an interesting experiment recently. He spent half a day with a Recordak machine, running through newspaper microfilms for the year 1929, from June to November. The most striking fact he found was the almost complete lack of news or comment on economic facts. There were only two items questioning at all the price level and the general prosperity of that year, and no financial news on the front pages until after the stock crash. Even then, the news was not statistics or economic facts, but optimistic assertions by business leaders.

The survey confirms, by contrast with today's daily awareness of what is happening economically, the fact that we are avoiding the "fatuous, unthinking optimism" that has led us into previous depressions. "In the past," says the columnist, "we skipped blithely along the primrose of inflation, until panic fell on us with the violence of a whirlwind and the suddenness of lightning. Today we poke our noses forward tentatively, sniffing every economic cross current with the utmost caution, and walking with the wary tread of the twice-burned cat."

Why the change? For one thing, there was no careful widespread gathering of statistics week by week prior to the great depression, and the few there were did not achieve much circulation beyond a few economists. Now, not only are there complete figures available on payrolls, prices, costs of living, employment and unemployment, wholesale and retail indexes, and so on, but the figures are front-page news so that not only the president of the firm but even the stock-boy is better informed than all but a few in the past. We have the facts on which to base economic judgment.

We also have a host of controls which were unknown until after 1932. We have federal bank deposit insurance; we have a Securities Exchange Commission; we have credit regulations for banks and individuals which can be loosened or tightened; we have unemployment insurance maintaining purchasing power; we are prepared to use government power to place goods orders in needy areas, as is being done now in New England on the basis of Secretary Sawyer's survey. We are using the facts to balance the controls in delicate ways, so the economy will not plummet to the bottom again.

Not the least as an economic control p is the power of organized labor. Wage sla right and left were an accompaniment the "great depression," and they left b terror and reduced purchasing power to scend the vicious spiral. But bargaining c tracts can not be ignored; they help to sta ize the economy.

Quite probably Mr. Green is right, as m economists now believe; and it is more t possible that a new day is here, and that the Secretary of Labor says, "We will not another depression" — not, at least, an fashioned galloping runaway disaster dep sion.

Christian University In Jap

New York (RNS) — Dr. Hachiro Yu outstanding Japanese educator, entomolo and Christian leader, has been elected pr dent of the International Christian Uni sity which will be established near Tokyo April of 1951, it was announced here.

Because of his opposition to Japan's m tarists, Dr. Yuasa spent the war years in United States, serving from 1942 to 1946 a consultant for the New York Church C mittee for Japanese Work. War broke during a lecture tour in this country, and Yuasa remained here for the duration, at own request.

Announcement of Dr. Yuasa's election made by Dr. Ralph E. Diffendorfer, pr dent of the Japan International Christian U versity Foundation, who returned rece from two months in Japan.

Dr. Diffendorfer outlined a three-point e cational program which was approved by Board of Trustees of the proposed uni sity during his visit to Japan. The prog calls for the establishment of a four- liberal arts college, which will have up 600 students, and graduate schools in ed tion, citizenship and public affairs, and cial work, which will have up to 1,500 dents. Classes will be taught in English Japanese.

Long-range plans call for graduate sch in medicine, law, business, engineering, other fields, he added and it is also hope make the university the center of a co-op tive self-sustaining community.

Dr. Diffendorfer also announced tha campaign will be launched immediately the U.S. and Canada to raise $10 million the initial units of the university, which be non-sectarian and will be open to stud from all parts of the world. At least the members of the faculty will be from c tries other than Japan, he said, inclu several from America.

Dr. Diffendorfer gave particular prais the efforts of Japanese business men led by Hisato Ichimada, governor of the B of Japan, have provided 150,000,000 yet ward the university's establishment.

"This is the largest amount ever raise Japan for an enterprise other than a

ment-backed project," he said. "The ney came from every prefecture in Japan, l most of it was given by non-Christians. is is significant. It means that Japanese -Christians recognize the sturdy link be- en the principles of democracy, which y wish to establish in Japan, and those of ristianity."

everal unusual features have been incor- ated into the constitution that has been pted for the university, Dr. Diffendorfor ealed. Instead of having a chapel, the versity will sponsor a church on the npus which will also serve the surround- community. It will be an interdenomina- nal Christian church.

Another departure from tradition will be absence of deans to head the various fac- es. Instead, there will be five vice-presi- nts, each responsible for a different phase activity. It is expected that Americans l be placed in charge of business matters l academic studies, with Japanese heading student relations, public relations, and ritual life.

Up to forty faculty members will be chosen February of 1950, Dr. Diffendorfer said, l will be brought to this country by the ndation. Together with President Yuasa, y will study educational methods at lead- universities in the U.S., for a nine-month iod.

tter To Franklin, Mass.

The matter of federal aid to education is w before Congress and carries many re- ous implications which need to be clari- d; also, there is action which members of Franklin Churchmen's Club, as citizens, take.

For a number of years the National Educa- n Association and others have attempted get federal aid for education in order to alize the educational opportunity offered boys and girls in our land. A bi-partisan eral aid to education bill providing $300,-),000 passed the Senate leaving the exact nding of funds to the states. When the reached the House, Rep. Graham A. Bar- n, North Carolina Democrat, offered a sub- ute bill which the House labor subcom- tee voted to accept, providing that federal be given only to public school education. At this point there came the cry of "dis- mination," "anti-Catholic," and "un- nerican." Through the Senate bill, the man Catholic hierarchy had hoped to get hands on part of the public funds to pay their extensive, private, educational sys- n. The Barden bill would make this im- ssible. The Roman Catholic press united m the 1st of June in urging Roman Cath- cs to write their Congressmen. Rep. John Kennedy of Massachusetts says he is get- g 50 letters a day and 98 per cent of them pose the Barden bill. Francis Cardinal ellman, the heavy artillery, publicly criti- ed Mrs. Eleanor Roosevelt for her views and described her as "an unworthy American mother," "anti-Catholic," etc.

Cardinal Spellman's letter has revealed more clearly than anything else the greed of the Roman Catholic hierarchy and the extent to which they will go to gain their ends. There have been many criticisms of Mrs. Roosevelt, especially by Republicans, but to call her a "bigot" and treat her like dirt was to call forth indignant replies from leading political figures such as ex-Governor Herbert H. Lehmen and Rep. Andrew Jacobs, Democrat from Indiana and himself a Roman Catholic.

Rep. John Lesinski, Democrat of Michigan and a Roman Catholic, chairman of the House Labor Committee, which has the Barden bill, declares that due to the religious controversy the bill now has no chance of passage. Between Mr. Lesinski and Rep. Tom Steed, Democrat from Oklahoma, there has been a bitter exchange of words in which Rep. Steed asserted Mr. Lesinski was a tool of the Roman Catholic Church. It appears that Roman Catholic legislators are divided and that some will follow the lead of the hierarchy; others will vote according to their personal convictions and the desire of their constituents. The cry of "it can't pass now" would appear as another propaganda technique designed to kill the bill and make the paying of money from federal funds to the Roman Catholic educational system the price of federal aid to education.

It seems important at this time for Franklin churchmen to ask some personal questions and to express themselves to our representative in Congress, Joseph W. Martin, Jr. If a Roman Catholic is elected to Congress, does that mean he considers the welfare of the general public secondary to the special interest of the Roman Catholic Church? Who does a representative represent, his constituents or the hierarchy? It is a time to insist that the primary responsibility for raising a religious controversy be laid at the door of the group responsible: the Roman Catholic hierarchy. It is a time to insist that this issue of separation of church and state be clearly worked out by the Congress rather than turning matters over to the states and having 48 battles instead of one.

It is a time for Franklin churchmen to write their Congressmen and express themselves. Various opinions should be stated and the alternatives seem to be: oppose all federal aid to education; approve federal aid to education for public school education only; approve federal aid and allowing the states to decide how the money shall be spent; approve federal aid to education for all educational institutions.

Naturally, this committee feels the first three alternatives are the only ones possible for the general welfare and we sincerely welcome and urge our Roman Catholic friends to consider our point of view. We know that many of our fellow citizens of Roman Catholic faith regret the religious controversy raised by their leaders and dislike exceedingly to see the Roman Catholic Church increasingly concerned with politics. Many of them also believe, we are sure, that they have far more to gain with a good moral public school educational system under lay control than in a parochial school system which the hierarchy insists must be part of every parish.

The Executive Committee of the
Franklin Churchmen's Club.

• • • • •

"Spiritual vision, acquired power, and cultivated character do make an enormous difference. What we want to do, how we determine to live, and the effort we expend for worthy causes make all the difference in the world with us."

* * *

G. Ray Jordon in "Talks to Youth." edited by Gordon C. Speer, Abingdon-Cokesbury, Nashville, Tenn. Price: $1.50.

• • • • •

For Rural Doctors

The Virginia Conference of The Methodist Church is pioneering by providing a $1,000 annual scholarship for a student of the Medical College of Virginia who will serve at least four years in a rural area after graduation. Funds are provided by the Golden Cross offerings of the conference and are under the supervision of a committee composed of the president of the Medical College, president of the Conference Board of Hospitals and Homes, and Conference Director of Golden Cross. They are also the committee to select candidates.

Rural area is defined as all territory other than incorporated cities or towns within the conference. The year spent in internship in an approved hospital in such an area will be counted as one of the four. In the event that the student defaults on the agreement, the funds given him are to be returned.

The first recipient of this scholarship is A. McKinley Reynolds, Jr., son of a Methodist minister, who will enter the Medical College of Virginia this fall.

It is hoped that such a program will be launched in other conferences and that it will include young people who are studying in such fields as social case work, nursing, hospital administration, medical librarian, etc. This is possible under the flexible Golden Cross program by which funds are used as the Annual Conference directs.

Readers Write

(Continued from page 2)

the dilemmas of the Near East. I am not an authority in this field, and am reluctant to advance my own opinions. But from a recent two weeks intensive study of the people and organization of Israel on the spot, I can at least testify that I found no such belligerent and intolerant spirit in Israel as that manifested by Mr. Hopkins and his Arab friends.

(Rev.) John P. Jones,
Union Presbyterian Church of Bay Ridge,
Brooklyn, New York

Value Of Faith

Mr. Selby in the June 29th issue of Zions Herald preaches the kind of religion that keeps people truly on God. If our belief does not keep us near God, it is not much good. In every sermon the preacher should emphasize a spiritual and powerful God who answers prayer and can do things for his followers, ("features" do not do this). Christian Science and Unity draw from our members because they teach this fact. What good is our religion if it does not give us peace in our old age?

(Rev.) Ralph P. Jones,
Ocean Park, Maine

Tribute To Bill

Many, many tributes will be paid to the memory of Dr. William L. Stidger, for many reasons and rightly so. Mine is a humble one. He knew the great and the famous and attained a measure of fame and greatness himself, but he never lost the common touch, and was always as friendly and sincere with those who have no claim to fame and greatness. This most unusual attribute is what some of us will long remember in Bill Stidger.

(Rev.) H. Newton Clay,
First Methodist Church, Westfield, Mass.

Oppose Tax Funds For Parochial Schools

Boston (RNS) — Fifteen Protestant clergymen of Greater Boston signed an initiative petition filed with the attorney general here which seeks the repeal of a 1938 Massachusetts law providing for the transportation of private and parochial school children at public expense.

The petition was filed by Thomas M. Vinson, former state legislator, for the National Committee of the League Opposed to Sectarian Appropriations.

According to Frank J. Batcheller, committee chairman, the petition is a preliminary legal step toward giving Massachusetts voters the right to vote on the question whether or not "the taxpayer should be required to pay for the education of those who do not choose to attend the authorized public schools."

In filing its petition, the committee aimed at getting the repeal question before the legislature for passage at its next session. Should the legislature not pass the proposed act, the issue with 5,000 additional signers would be placed on the 1950 state ballot for vote by the people.

Batcheller said his group also planned a campaign to get a proposed amendment to the U. S. Constitution before Congress that would "prohibit all sectarian grants."

"It has been the contention of Roman Catholics," he said, "that grants for parochial school transportation were not made to any institution as such, but were along the line of child welfare. In the New Jersey transportation case, the position of the church was upheld by the United States Supreme Court by a vote of 5 to 4.

"There is not the slightest reason to believe that the court would change its position if a Massachusetts case were brought before it.

"As a matter of fact, if the Roman Catholic contention that grants for parochial school transportation, free textbooks, etc., can be considered as contributions for child welfare, there is no Constitutional prohibition in force anywhere in this country today that will prevent such use of public money."

"This point," he continued, "has been carefully considered by us, and in the Constitutional amendment that we are soon to introduce in Congress there is adequate provision against such appropriation of public money or diversion of public property."

Among the signers of the petition aimed at repealing the Massachusetts law providing transportation for parochial school pupils were: Dr. Harold J. Ockenga, pastor of the Park Street Congregational Church; Isaac Higginbotham, general secretary of the State Baptist Committee; Dr. Emory S. Bucke, editor of Zions Herald, independent Methodist weekly; and Henry B. Washburn, dean emeritus of the Episcopal Theological School.

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Pacific Mission To Mark 72nd Year

A one-hundred voice chorus, made up men who have been converted at Pacific G den Mission in Chicago, will be the main ture of P.G.M.'s 72nd anniversary rally to held September 25th, at Chicago's renow Stevens Hotel.

The entire week of September 18th to 2 will be used to tell of God's faithfulnes keeping the Old Lighthouse open every for the past seventy-two years. Special vices will be held in scores of Chicagol churches. Gospel teams from the mis will conduct the meetings featuring t monies by mission converts. In many of th churches, P.G.M.'s new sound and color tion picture, "Out of the Night," will shown.

Last year, over 8,000 men, women and vicemen professed to accept Christ at P.G During anniversary week Superintend Saulnier will present a new program for habilitating converts through Bible stu prayer, and full-time occupation under c supervision.

Billy Sunday, Mel Trotter, Harry Mon Walter (Happy Mac) MacDonald, John T and thousands of others have found Ch at P.G.M. throughout the years. Today, most one-half of the mission converts young servicemen given the gospel by sonal workers and in special meetings as come to the dormitory and canteen.

On A Wide Circuit

W. W. Reid

Prayers of Africans

When an aged chief of the Herero trib Southwest Africa recently signed a peti imploring the United Nations to interced the Union of South Africa's plan to take control of the colony and tribe, and to tinue to deprive them of land holdings offered the following prayer to God:

"You are the Great God of all the e and the heavens. We are so insignificant us there are many defects. But the powe yours to make and to do what we cannot You know all about us. For coming dow earth you were despised and mocked brutally treated because of those same fects in the men of those days. And those men you prayed, because they did understand what they were doing and you came only for what was right. Giv the courage to struggle in that way for w is right. O Lord, help us who roam ab Help us who have been placed in Africa have no dwelling place of our own. Giv back a dwelling place. O God, all pow yours in heaven and earth. *Amen.*"

Miss Mina Soga, an African teacher former president of the National Counc Church Women (Africa) is the autho this prayer for youth: "Parent of good, of our fathers, Bread of Life: we thank

the gift of thy Son, Jesus Christ, himself l, who came down to the world for our ation, showed us and taught us of thee, how we ought to live. We beseech thee pardon us for our greed, covetousness, and ish use of thy gifts of daily bread. Lord, o us henceforth to use all thy gifts for glory of sharing them with others.

We believe that thou art calling the youth the world to thy service. We believe that u hast a task for each one of us to do. p us to know thee as our Father, and all fellowmen as our brothers, through Jesus ist our Lord. *Amen.*"

and Missionary Emery Roberts reports n Elisabethville, Belgian Congo, that an ican Christian wrote a prayer-hymn and sic "which has gained fast hold in many gregations:"

"God help Africa
Send Your light Spirit,
Send Your strength Spirit,
To help us to work together.
Come, Spirit, come,
Send us your blessing,
Hear our prayer. God bless Africa."

ethodist Stand In Korea

The Methodist stand in Korea is positive l democratic, Dr. T. T. Brumbaugh, asso- e secretary of the Division of Foreign Mis- ns for Korea and Japan, recently declared. Dr. Brumbaugh made this statement in mmenting on a mass rally of Christians d June 23rd in Seoul. Earlier reports on s meeting indicated that the attitude of st Korean Protestants was defensive, based fear of Communism. Actually Protes- ts and Catholics gathered together both mutual inspiration and for drafting reso- ons outlining objectives for Christian ad- ice in South Korea. An appeal was then ied, asking for understanding and sym- hy from the Christians in the democratic ntries of the world.

It is significant that Catholics and Prot- ants in Korea are co-operating for the first e in a great movement of national re- eration and in the name of religious lib- y and fundamental human rights," com- nted Dr. Brumbaugh. "It is natural that s has patriotic and nationalistic motivation, significant also that Korea Christians feel mselves so great a part of world Chris- nity as to make such an appeal."

The Methodist board hopes to send 50 new ssionaries to Korea during the next four rs. If American Methodists underwrite all vance specials in Korea, one million dol- s will be spent for missionaries, buildings l reconstruction during that time, Dr. umbaugh explained.

He added that there were already 60 mis- naries in Korea representing the Woman's vision of Christian Service and the Divi- n of Foreign Missions.

In a special message to American churches, eived here by Dr. Brumbaugh, Korean Christians appealed for prayers and help in guiding that country's destiny. A three-point resolution, approved at this rally of the Korean Christians, was as follows: "That we Christians shall be more earnest in the preaching of the gospel towards the saving of our people's souls, the wise direction of their thought and the promotion of their moral lives by ourselves first showing a good example of such before the people.

"That we Christians, recognizing that the maintenance of religious liberty, fundamental human rights, democracy and national prosperity depend upon the security and progress of the Republic of Korea, hereby pledge ourselves to unite as one and to devote our every effort to overcome the national crisis.

"That we Christians, recognizing that the freedom and peaceful development of the Republic of Korea is inextricably bound up with the freedom of all men and the peace of the world, pledge ourselves to maintain close contact with the world Christian Churches and with all democratic nations throughout the world, and to co-operate with them."

This resolution was signed by H. Namkung, chairman of the mass meeting; Paul M. Ro, bishop of the Catholic Church in Korea, and Keun Lee, a representative of the Protestant churches in Korea.

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Latin American Protestants

BUENOS AIRES (RNS) — Methods of strengthening the work of Protestantism in Spanish-speaking America were discussed here by delegates to the Inter-American Evangelical Conference.

The plans were outlined chiefly in a report on "Priorities in Action" submitted by the Puerto Rico delegation and read by Professor Angel M. Mergal, president of the conference's education committee. The report urged that special attention be given to mobilizing the youth of Latin America "in the cause of the Gospel."

One of the projects suggested in the report was the creation of an Evangelical Latin American university. It said that "Utopian as the scheme might seem, the creation of such a university is a crying necessity, because far too often young Evangelicals have left their own Latin American orbit for higher studies, thus returning to their country in ignorance of its greatest needs and feeling altogether out of their environment."

Other proposals called for co-ordinating the work of Protestant seminaries, "so that theology taught to future Evangelical leaders should be from the Latin American point of view and applicable to South American problems."

"Press and radio campaigns are also of great value, and the production of books should not be ignored as a means to achieve evangelization," the report declared in a section dealing with evangelism needs in general. "Financial means are needed for these campaigns, but where the defense of the Gospel is concerned, there are no limits to what may be achieved."

During the discussion of the report, Bishop Santo Uberto Barbieri, of Argentina, chairman of the conference, stressed the value of establishing undergraduate centers.

Vermont Announces Regional Plan

Dr. Ralph E. Noble who assumed the presidency of Vermont Junior College, July 1st, has announced a change in emphasis of the policy of administration. The trustees have approved a plan to make the attendance of off-campus students within a commuting radius more attractive.

A psychological and guidance laboratory is being furnished and equipped on the main floor of the Administration Building for use in the fall semester. Individual guidance attention to all students is the great advantage of the Junior College with only freshmen and sophomores in the student body. The large college or university tends naturally to give personal attention to juniors and seniors.

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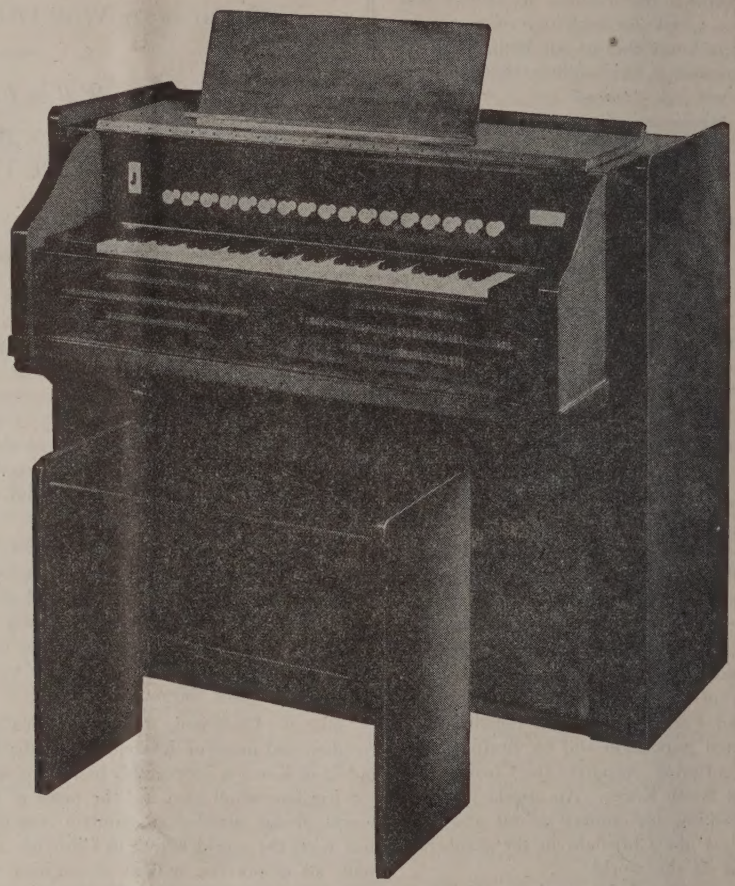

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